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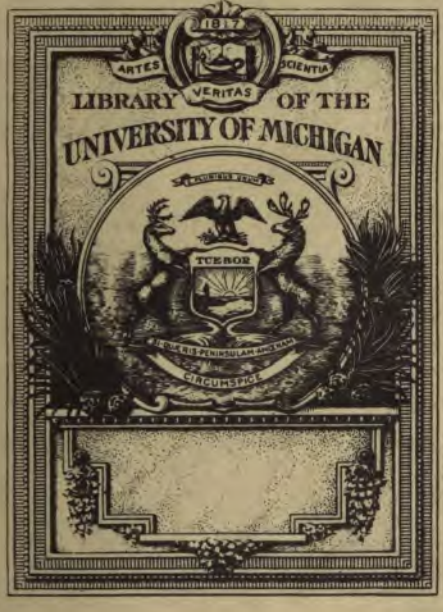
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LIBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING

USEFUL AND POLITE LEARNING.

BY

VICESIMUS KNOX, M. A.

FORMERLY FELLOW OF ST. JOHN'S COLLEGE, OXFORD,
AND NOW MASTER OF TUNBRIDGE-SCHOOL.

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SEC-

SECTION XXXI.

ON THE REGULATION OF PUERILE DIVERSIONS.

Gay Hope is theirs, by Fancy fed,
  Less pleasing when possest;
The tear forgot as soon as shed,
  The sunshine of the breast:
Their's buxom Health of rosy hue,
Wild Wit, Invention ever new,
And lively Cheer, of Vigour born,
  The thoughtless day, the easy night,
  The spirits pure, the slumbers light,
That fly the approach of morn. GRAY.

Lusus pueris proderunt.
A little play will do boys good. QUINTILIAN.

MANY fanciful methods have been invented by those who wished to render puerile sports conducive to improvement. I never found that they were successful. While they continued to be novelties, they gained attention. But the artifice was soon visible; and such is the perverseness of our nature, it was no sooner discovered that the sports, whatever they were, tended to improvement, than they were considered as a task, and neglected.

I must own myself an advocate for puerile liberty *, during the allotted hours of relaxation. Boys

* Ὥσπερ τὰ φυτὰ τοῖς μὲν μετρίοις ὕδασι τρέφεται, τοῦ δὲ πολλοῖς πνίγεται, τὸν αὐτὸν τρόπον ψυχὴ τοῖς μὲν συμμέτροις αὔξεται

Boys have much reſtraint and confinement in the time of ſtudy. In the intervals of application, they ſhould have every indulgence conſiſtent with moral and perſonal ſafety. They ſhould contrive their own amuſements, and vary and diſcontinue them at their own pleaſure. They will take violent exerciſe; but violent exerciſe is neceſſary at their age to promote growth, and is rendered more deſirable on account of the many hours which they ſpend in a ſedentary employment. They will run riſques; but by theſe they will gain experience, and a neceſſary degree of courage.

Parents, therefore, often err, from an amiable cauſe indeed, when their ſolicitude for the ſafety of their children induces them to keep them under painful reſtraint, and to debar them the enjoyment of diverſions common to their age, but attended with ſome degree of danger. In ſpite of every precaution, boys of ſpirit will engage in the uſual amuſements of their equals; and, if they have been confined, will naturally run into greater extravagancies in behaviour, than their companions. My obſervations are profeſſedly the reſult of actual experience; and from experience I am able to aſſert, that boys of manly ſpirits are often quite broken down, and render-

ἄυξεῖαι πόνοις, τοῖς δὲ ὑπερβάλλουσι βαπτίζεῖαι· δότέον οὖν τοῖς παισὶν ἀναπνοὴν τῶν συνεχῶν πόνων, ενθυμουμένους ὅτι ΠΑΣ Ο ΒΙΟΣ ΗΜΩΝ ΕΙΣ ΑΝΕΣΙΝ ΚΑΙ ΣΠΟΥΔΗΝ ΔΙΗΒΗΤΑΙ· καὶ διὰ τοῦτο οὐ μόνον ἐγρήγορσις, ἀλλὰ καὶ ὕπνος ἐυρέθη· οὐδὲ πόλεμος, ἀλλὰ καὶ εἰρηνη· οὐδὲ χειμὼν, ἀλλὰ καὶ ἐυδία· οὐδὲ ἐνεργοὶ πραξεις, ἀλλὰ καὶ ἠρεμίαι. συνελόντι δὲ εἰπεῖν, Η ΑΝΑΠΑΥΣΙΣ, ΤΩΝ ΠΟΝΩΝ ΑΡΤΥΜΑ ΕΣΤΙ. PLUTARCH.

ed

ed effeminate and contemptible, by too great a degree of parental ſolicitude. Maternal fondneſs in exceſs has often cauſed a favourite boy, who promiſed better things, to become at laſt what is called in the world a poor creature.

I could quote many paſſages from the wiſeſt among the antients, tending to prove the expediency of inuring children to hardſhips and dangers. But they have been often quoted, and it is my deſign to attend to reaſon more than to authority. It cannot then be denied, that the exerciſes and employments of the body, whatever they may be, produce a powerful effect on the diſpoſition. Some idea of the turn of mind is uſually and juſtly formed from the profeſſion, the trade, the daily occupation *. Thoſe of the effeminate kind ſuperinduce effeminacy; weakneſs of mind, no leſs than imbecility of body. Something ſimilar happens in puerile diverſions. The boy who has been kept in leading-ſtrings too long, and reſtrained from hardy ſports by the fondneſs of his mother, will ſcarcely ever become a man; or poſſeſs that becoming ſpirit which can enable him to act his part with propriety.

* Εςι δὲ οὐδέποτ' οἶμαι δυνατὸν, μικρὰ καὶ φαῦλα πράττοντας μεγα καὶ νεανικὸν φρόνημα λαβεῖν, ὥσπερ οὐδὲ καλὰ καὶ λαμπρὰ πράττοντας μικρὸν καὶ ταπεινὸν φρονεῖν. *It is, I think, impoſſible, that they who are engaged in little and mean actions can entertain great and manly ſentiments; as, on the other hand, they who are converſant in honourable and ſplendid employments, cannot think in a little and low manner.* DEMOSTHENES.

Health, vigour, cheerfulneſs, and a great degree of mental ſtrength, depend on a liberal uſe of thoſe active exerciſes which conſtitute, in modern ages, the gymnaſtic part of education. I would only wiſh ſo much reſtraint as may keep boys from vicious actions, from vulgar company, from a habit of quarrelling, and from feats of imminent and real danger.

The elder boys are to be encouraged in manly ſports, for other and more important reaſons. At the age of ſeventeen or eighteen, they ſhould be indulged, even FOR A MORAL PURPOSE, in fiſhing, ſhooting, hunting *, tennis, cricket, and all other diverſions conſiſtent with ſafety, good company, health †, and œconomy. The

* Terence mentioning the keen purſuits uſual among young men, enumerates the love of hounds, horſes, and *attending the philoſophers*.

Quod plerique omnes faciunt adoleſcentuli
Ut animum ad aliquod ſtudium adjungant, aut equos
Alere, aut canes ad venandum, aut ad philoſophos.

As moſt young men apply themſelves to ſome favourite purſuit, ſuch as keeping horſes or hounds, or attending philoſophers.

If the attending of philoſophers, or *reading*, were now as generally numbered among the *ardent purſuits* of young men, as the other two diverſions, it would have a happy influence on the *national proſperity*, as well as underſtanding and morals.

† Nocet empta dolore voluptas.

Pleaſure bought at the price of ſubſequent pain is a bad bargain. HOR.

propenſities

propenſities to vicious pleaſures are often at that age impetuous. Nothing tends more TO DIVERT THEIR COURSE, and leſſen their influence, than a keen love of innocent ſports, and an ardent purſuit of them continued even to fatigue *.

* Maximè hæc ætas a libidinibus eſt arcenda . . in labore corporis exercenda.

Otia ſi tollas, periere Cupidinis arcus.

This time of life is above all others to be kept from the indulgence of inordinate paſſions, to be exerciſed in bodily labour. And, if you preclude LEISURE, *Cupid's bow is ſoon unſtrung.* CIC. & OVID.

Nella guerre d'amor chi fuge vince. Effugere eſt triumphus. *In the war of love to retreat is to conquer.*

" As to cards and dice, I think the ſafeſt and beſt way is, never to *learn* any play upon them, and ſo to be incapacitated for thoſe dangerous temptations, and incroaching waſters of uſeful time." LOCKE.

Mr. Locke lived in an age when cards did not take up a great portion of life. His advice in the preſent age will be laughed at by many. And indeed, as things are now conſtituted, cards are often found an uſeful relief to grave and reſpectable perſons. But the hours of youth are too precious to be laviſhed away upon them Yet people of the world, a formidable, becauſe a numerous phalanx, will militate againſt ſuch doctrines as theſe. For,

——— Alea quando
Hos animos? . . . . . .
Si damnoſa *ſenem juvat alea*, ludit et *hæres*
Bullatus parvoque *eadem* movet arma fritillo.

—— *Et quando uberior vitiorum copia?*

When had the dice ſuch ſpirit?—if the deſtructive die pleaſes the old man, his heir in petticoats alſo

SECTION XXXII.

ON HOLIDAYS, AND HOLIDAY TASKS.

Refert multum hoc ipſum otium quale ſit. Duas nempe ſpecies otii definiunt, operoſi alteram, atque ipſa in requie laborantis, ac circa honeſta ſtudia ſolliciti, quo nil eſt dulcius; alteram inertis et languidi et ſolam requiem complexi, quo nil fœdius, nil ſimilius ſepulchro. *It makes a conſiderable difference what kind of leiſure you mean. For they define two ſorts of leiſure; one ſort, that of him who is buſy, and fully employed and intent upon ſome liberal purſuit, even while at reſt, than which ſort nothing is more delightful; the other ſort is, that of the ſluggard and the ſpiritleſs lounger, who loves a ſtate of total inaction, than which nothing is more ſhameful, nothing more like the repoſe of a tomb.*

PETRARCHA.

Τίκλει γὰρ οὐδὲν ἰσθλὸν ἰκαία σχολή. *The vulgar ſort of leiſure produces no good.* SOPHOCLES.

I Shall not dwell on the common-place obſervations, concerning the pleaſure of reſt after labour, or the uſe of relaxation in a ſtudious life. The world is already ſufficiently convinced of its uſe and its pleaſure, and wants not arguments in its recommendation. It is in ſome degree certainly neceſſary. It affords a variety. It ſends back the ſtudent with freſh ſpirits to his purſuits; and, indeed, it is no leſs deſirable to the inſtructor than to the ſcholar. The employment of a ſuperintendant of a ſchool is full of

of care and full of labour *; and he requires holidays for the ſake of his health, his amuſement, and his domeſtic affairs. But I muſt aſſert, however diſagreeable the doctrine, that in the greater part of ſchools there are by far too many holidays.

There are two ſorts of holidays, which muſt be conſidered diſtinctly; the breakings up or vacations, and the ſaints days and public feſtivals.

Vacations are certainly proper †. They

* Grammatici genus hominum quo nihil calamitoſius, nihil afflictius, nihil æquè diis inviſum foret, niſi ego (ſtultitia) miſerrimæ profeſſionis incommoda dulci quodam inſaniæ genere mitigarem. . . . Semper in ludis illis ſuis (in ludis dixi? imo in φρενιστηρίοις, vel piſtrinis potius ac carnificinis) inter puerorum greges, conſeneſcunt laboribus, fætore pædoreque contabeſcunt. SCHOOLMASTERS ——*than whom no ſet of men would be more unfortunate, more afflicted, and equally ill uſed by the Gods, if I (Folly) did not mitigate the inconveniencies of a moſt miſerable profeſſion, by a certain ſpecies of madneſs which is agreeable. . . For even in their ſchools (in their ſchools, ſaid I? in their places of ſevere care and ſtudy, or rather in their workhouſes and condemned holes), among a herd of boys, they grow old in conſtant labour, and pine away in ſtink and naſtineſs.* ERASMUS.

Declamare doces;—O ferrea pectora Vecti.

If you teach boys to ſpeak, &c. you have need of iron lungs. JUVENAL.

† Omnis triſtitia quæ continuatione ſtudii pertinacis adducitur, feriarum hilaritate diſcutietur. *All that ſadneſs which is brought on by a long continuance of uninterrupted ſtudy, will be diſſipated by the joyful holidays.* SENECA.

give the parent an opportunity of becoming intimately acquainted with his child's improvements, by placing them, during ſeveral weeks, under his immediate inſpection. They enable the boy to ſee ſomething of the world, by introducing him to his own family, and their viſitors. They undoubtedly contribute to the pleaſure of the boy, the maſter, and the indulgent parent. They are, and have been, univerſally adopted, in all great and eſtabliſhed ſchools, without a ſingle exception; they are therefore wiſe inſtitutions.

But the queſtion ariſes,—how long ſhould they continue, and how often be repeated? In ſome of our moſt antient and celebrated ſchools, the breakings up happen not leſs than four times a year, and continue twice in the year ſix weeks. Beſides this, every red-letter day, as it is called, is religiouſly obſerved as a play-day. Upon the whole, it appears, that not above half the year is really devoted to inſtruction. I ſhould be extremely ſorry to oppoſe the opinions of the very reſpectable ſuperintendants of theſe ſchools, but a regard to truth obliges me to ſay, that there is not the ſhadow of a good reaſon for allowing ſo large a number of holidays. Indeed, it is no reflection on the judgment of the preſent maſters or truſtees, to cenſure ſome of the long eſtabliſhed practices in their ſchools, ſince they are often authoriſed by written ſtatutes, and confirmed by a very powerful law, the law of cuſtom. But is half the year neceſſary to be dedicated to relaxation, on account of the labour of the other half? Surely not; and if I might venture to dictate on this ſubject, I would enact, that

that there ſhould be but two breakings up in the year. They ſhould be at Chriſtmas and at Midſummer, and ſhould continue one month each time.

The conſequences of too long and too frequent vacations are obvious. They are the loſs of time, which might be moſt uſefully employed, the forgetting of thoſe things which were already acquired *, the contracting of idle and vicious habits, a diſreliſh of the employments, and an impatience of the confinement of a ſchool.

With reſpect to the conſtant obſervation of ſaints days and public feſtivals in ſchools, I ſee little reaſon for it. I know not how a boy can pay a proper reſpect to a ſaint's day better, than by improving his mind, and endeavouring to acquire knowledge upon it. Are half the precious days of childhood and youth to be thrown away without improvement, becauſe they are marked with a red letter in the almanac? The practice of keeping them at ſchool indiſcriminately, as they are often kept at preſent, is manifeſtly abſurd, and a relique of popery.

A few ſingle holidays ſhould, however, be allowed, in the intervals between the half-yearly returns of vacation. But I wiſh them to be granted in the following manner: If any boy has performed an exerciſe of remarkable merit, or made an extraordinary proficiency, or be-

* —— Manent opera interrupta, minæque
Murorum ingentes.
The works unfiniſhed ſtand, the walls which promiſe mighty fabrics. VIRG.

haved, in any reſpect, ſo as to deſerve diſtinction, let a holiday be conceded in honour of him, and let it be called his holiday. This cannot fail of exciting a ſpirit of emulation; and while it effectually contributes to the purpoſe of neceſſary recreation, it muſt alſo promote a general improvement.

A great diverſity of opinions prevails on the propriety of ſetting boys a taſk, to be performed in their long holidays. I wiſh every thing to be done, which can be done, to advance improvement, and therefore am led to deſire that the practice may be continued. It certainly contributes to keep up the boy's habit of application, as well as his knowledge already acquired. I have heard many arguments againſt it; but they all appeared to originate from that fatal ſpirit of relaxing *, and diſſipation, which is the ſource of vice as well as ignorance, and when uncontroled, preſages a general decreaſe of perſonal merit, and a conſequent declenſion of empire.

* Some maſters have entirely given it up. They have been obliged to ſubmit their judgment to the perverſeneſs of their boys, and the inconſiderate indulgence of parents. Indeed, their INTEREST has often compelled them to give it up. For boys, who have a taſk ſet them, which they know will be exacted at their return, will not ſcruple to ſay any thing to induce their parent to change their ſchool, THAT THEY MAY EVADE THE PERFORMANCE OF THE TASK. And parents are often, in theſe days, implicitly GOVERNED by their children, without being ſenſible of it; an amiable though pernicious weakneſs!

With

With reſpect to the quantity of the holiday taſk, it ſhould certainly be moderate. It muſt not fruſtrate the chief purpoſe of the holidays. It ſhould conſiſt of a portion of the grammar, or a claſſic, to exerciſe the memory, and of compoſition to employ the invention. It ſhould be juſt enough to keep the mind in order, and not ſo long as to weary or diſguſt it. Whatever is appointed by the judicious maſter, the judicious parent will require to be performed *.

* Before I leave the ſubject of holidays, I will add a few remarks, which I hope may be uſeful.

The vacations are the times when the boys make their report to their parents of every circumſtance in the maſter's conduct, both in his family and in his ſchool. Every tongue is then employed in uttering the various conceptions of him and his management, juſt as they are formed by the immature and inconſiderate minds of boys.

The maſter commonly pays his reſpects to the parents in the holidays, and his reception is according to the boy's report, which is often unfavourable.

Now I would wiſh parents to conſider what a variety of circumſtances tend to render the evil reports of their children falſe or exaggerated. Boys are in general incompetent judges of things.—They judge haſtily, partially, imperfectly, and improperly, from the natural defects and weakneſs of their age. They alſo intentionally miſrepreſent things. They hate thoſe who reſtrain them, they feel reſentment for correction, they love change, they love idleneſs, and the indulgences of their home. Like all human creatures, they are apt not to know when they are well, and to complain. Let parents then conſider theſe things impartially, and be cautious of aſperſing the character,

racter, and disturbing the happiness of those who may probably deserve thanks rather than ill usage; whose office is at best full of care and anxiety, and, when it is interrupted by the injudicious interference or complaints of the parents, becomes intolerably burthensome.

If a father suspects his confidence to have been misplaced, it is best to withdraw it immediately without altercation, and without reproaches. It would also be an excellent method of consulting their own peace, and the welfare of their other scholars, if masters made a rule to exclude from their schools the children of those parents who are unjustly discontented.

SECTION XXXIII.

ON THE BEHAVIOUR OF PARENTS TO SCHOLARS WHEN AT HOME, AND DURING THE RECESS.

Τέκνα μὲν οὖν ἢν ΘΕΟΣ τοῖς διδῷ ἡμῖν γενέσθαι, τοῖς βουλευσομεθα περὶ αὐτῶν, ὅπως ὡς βέλτιστα παιδευσομεν αὐτά. κοινον γὰρ ἡμῖν ἡ τοῦτο ταγαθὸν, συμμαχων ἡ γηροβοσκων οἱ βελτιστων τυγχανειν. *If God ſhould ever grant us children, then we will conſider concerning them, how we may educate them in the beſt manner poſſible; for it is an advantage common to us both (the huſband and wife), to have thoſe who are to aſſiſt us, and to maintain us in old age, as good as poſſible.*

XENOPHON.

Præceptorum magna caritas ſit; ne dicas nihil quidquam his debere niſi mercedulam. Quædam pluris ſunt quàm emuntur. *The maſters ſhould be treated with great kindneſs. You ſhould not ſay, after you have paid them their little reward, that you are under no farther obligation to them. There really are ſome things which are worth more than the price at which they are bought.* SENECA.

A Parent's example will commonly have more weight than a maſter's precepts. It is indeed of the utmoſt conſequence, that the parent co-operate with the maſter, both by precept and example, and that he contribute all he can, to inſpire his ſon with a love and veneration for

for his inſtructor *. He muſt, indeed, firſt find one who is worthy of love and veneration †; for it

* Obſerve the gratitude of Perſius to his maſter.

Cùm primùm pavido cuſtos mihi purpura ceſſit,
Bullaque ſuccinctis laribus donata pependit;
Cum blandi comites, totaque impune Suburra
Permiſit ſparſiſſe oculos jam candidus umbo:
Cùmque iter ambiguum eſt, et vitæ neſcius error
Diducit trepidas ramoſa in compita mentes,
Me tibi ſuppoſui: teneros tu ſuſcipis annos
Socratico, Cornute, ſinu. Tunc fallere ſolers
Appoſita intortos extendit regula mores;
Et premitur ratione animus! vincique laborat,
Artificemque tuo ducit ſub pollice vultum.
Tecum etenim longos memini conſumere ſoles
Et tecum primas epulis decerpere noctes.
Unum opus et requiem pariter diſponimus ambo,
Atque verecunda laxamus feria menſâ.
Neſcio quod, certè eſt quod me tibi temperat aſtrum. PERSIUS.

Juſt at the age when manhood ſets me free,
I then depoſed myſelf, and left the reigns to thee:
On thy wiſe BOSOM I REPOSED *my head,*
And by my better Socrates was bred.
Then thy ſtrait rule ſet virtue in my ſight,
The crooked line reforming by the right.
My reaſon took the bent of my command,
Was formed and poliſhed by thy ſkilful hand.
Long ſummer days thy precepts I rehearſe,
And winter nights were ſhort in thy converſe.
One was our labour, one was our repoſe,
One frugal ſupper did our ſtudies cloſe. . . .
What ſtar I know not, but ſome ſtar I find
Has given thee an aſcendant o'er my mind.
DRYDEN.

† Eſt aliquid quod ex magno viro vel tacente proficias. Aliquis vir bonus eligendus et ante oculos

it is difficult, and indeed unnatural, to compel a boy to eſteem and love him who poſſeſſes not amiable and eſtimable qualities.

When ſuch an inſtructor is found, great confidence ſhould be placed in him *. It ſhould be remembered, that the principles and diſpoſition of ſuch an one, and not only a regard to his intereſt, will lead him to do juſtice to a pupil entruſted to his care. If the pupil live under his roof, the maſter's table and œconomy muſt be openly approved by the parent, if it really deſerves approbation. Boys, from a want of judgment, of experience, of principle, however well treated, will often complain to their parents of ill uſage. If there is no reaſon for complaint, they will not ſcruple to invent one. If the parent liſten to them, they will obſerve no bounds, and heſitate not to propagate the moſt ſhocking

oculos habendus, ut ſic tanquam illo ſpectante vivamus. *You may profit ſomething from a great man, even when he is ſilent. Some good man is to be choſen and to be kept before the eyes, that ſo we may live, as it were, under his ſight.* SENECA.

* Dii majorum umbris tenuem et ſine pondere terram
Spiranteſque crocos et in urnâ perpetuum ver,
Qui PRÆCEPTOREM ſancti voluere PARENTIS
Eſſe loco. JUVENAL.

In peace, ye ſhades of our great grandſires, reſt;
No heavy earth your ſacred bones moleſt;
Eternal ſprings, and riſing flow'rs, adorn
The reliques of each venerable urn;
Who pious reverence to their tutors paid,
As parents honoured, and as Gods obeyed.
Mr. CHARLES DRYDEN.

calumnies

calumnies againſt their inſtructor. The love of novelty induces them to wiſh to be removed to another place of education; or revenge, for ſome proper correction inflicted upon them *, urges them to ſpare no pains in injuring their maſter's intereſt. I have ſeen the moſt flagrant acts of injuſtice, in this particular, committed by parents at the inſtigation of their children. I have known many a tender mother † attack a truly

* Omnis diſciplina gravis eſt puero.
All diſcipline is a hardſhip to a boy.
PRUDENTIUS.

Add to this, that boys have had little experience. Finding, therefore, a ſhare of phyſical and moral evil at their ſchool, which is alſo to be found every where, though they have not yet felt it, they conclude that their ſchool is of all places the moſt miſerable.

† Mothers, engaged in pleaſure and dreſs, and vanity of every ſort and degree, generally take care, when the boys go home, to find ſome fault in the articles of MENDING or WASHING LINEN, or COMBING THE HAIR, or PROVISIONS, in order to appear at an eaſy rate very CAREFUL HOUSEWIVES, and to quiet their own conſciences, for their neglect of their children in matters of real importance.—Thus a ſilly woman, without any juſt cauſe, irritates her huſband againſt a worthy inſtructor, who has been labouring to adorn her offspring with virtue and learning. The maſter's vacations are thus imbittered; and, after all his labour, he receives a reluctant PITTANCE and CHAGRIN.—The fault alleged is often the invention of a favourite ſervant, who hopes to ingratiate herſelf, by whiſpering calumnies in the ear of her weak and vain miſtreſs. Theſe matters are facts well known to all who are concerned

truly worthy, a benevolent, and a generous inſtructor, with all the fury of an Amazon, and throw out the blackeſt aſperſions on his character, becauſe a humoured child had told a falſe ſtory concerning his domeſtic management. The fact alleged has been proved to be falſe; but pride has kept the mother from retracting, and has even ſtimulated her to add new virulence to her mercileſs invectives. So thankleſs is the uſeful office of a ſchoolmaſter, where a parent is deſtitute of judgment, humanity, and gratitude.

This unfortunate conduct of ill-judging parents is very common. There is ſcarcely a ſchool in England that could not produce inſtances of it. It has been complained of by many ſenſible ſuperintendants of places of education *. It has broken the peace of many an ingenious

cerned in the domeſtic care of boys at ſchool; and though they appear trifles, yet

——— hæ NUGÆ ſeria ducunt
In mala.

Theſe trifles lead to ſerious ills. HOR.

* "The youth who, at his father's table, has been uſed to eat of a variety of diſhes every day, than which nothing is more pernicious to any conſtitution, old or young, will think himſelf miſerable, when he comes to the ſimple and regulated diet of a boarding-ſchool; though this laſt is much more conducive to health. He who has been uſed to do whatever he pleaſes at home, will think it very grievous to be controuled, when he comes to a place of education. The conſequence will be, that his complaints will be innumerable as his imaginary grievances. While the truth will not ſeem a ſufficient foundation for complaining, lies and inven-

tions

ingenious man, who had engaged in the care of youth, and paved the way to the ruin of hopeful boys. No boy will ever ſettle at a place of education, when he finds it in his power to remove himſelf from it, in a fit of diſpleaſure, by the invention of a groundleſs calumny.

But a complaint from a boy againſt his maſter may be well founded; and therefore I adviſe a ſenſible parent, who can govern his temper, to purſue the following conduct. When he hears the complaint, let him not appear to the boy to pay much attention to it, but, at the ſame time, revolve it in his own mind; and if he finds it has the appearance of probability, let him go to the maſter, and ſpeak to him on the

tions will be called in; for youth have very little principle. They will be liſtened to by the fond parent. The number of them will increaſe upon their meeting encouragement. The education of the child, and his very morals, will in this manner be hurt, if not ruined. This is not theory; but experienced and notorious fact.

"The weakneſs of parents in this reſpect does indeed exceed belief. . . . This weakneſs is the cauſe of their liſtening to the groundleſs complaints againſt their maſters; of RESTRAINING and HAMPERING their maſters in the diſcharge of their duty, and of ungratefully imputing to the maſters want of care, the failure of their children's improvement in what NATURE HAS DENIED THEM CAPACITIES FOR; at the ſame time they know other youths have made proper improvements under the ſame care; and cannot, with any colour of reaſon, ſuppoſe a prudent maſter ſo much his own enemy, as to neglect one pupil and uſe diligence with another." BURGH.

ſubject

ſubject in private. If the maſter cannot clear up the matter to his ſatisfaction, and prove the falſity of the charge, then let the parent ſhew his diſpleaſure as he thinks proper; but if the maſter can make it appear that the complaint is groundleſs, the parent ought to repreſent to his ſon the bad conſequences to his own happineſs, of a malicious and a lying diſpoſition. Let him alſo do the maſter the juſtice to ſpeak well of him, and endeavour to refute thoſe calumniating accuſations, which the perverſeneſs of his child may have ſpread far and wide, and beyond the poſſibility of recalling. Few angry parents can act this honourable part; but to act otherwiſe is cruel and unjuſt.

Maſters have at beſt a painful and laborious * employment. It ought not to be made worſe by the caprice and the injuſtice of parents. Applauſe, and the expreſſions of ſatisfaction in a parent, are often more agreeable rewards to the maſter than the annual ſtipend. Indeed, I have often heard old and experienced inſtructors declare, that the whole buſineſs of managing a large ſchool, and training the pupils to learning

* Occidit miſeros crambe repetita magiſtros.
The ſame diſh repeated over and over again, kills the poor maſters. JUV.

Hoc quoque te manet ut pueros elementa docentem
Occupet extremis in vicis ALBA SENECTUS.
This likewiſe is likely to be your lot.—Grey hairs ſhall come upon you before you are able to leave off teaching the A, B, C. (If we may ſo tranſlate theſe lines of Horace).

and

and virtue, was nothing in compariſon with the trouble which was given by whimſical, ignorant, and diſcontented parents *.

But waving the regard due to the maſter's comfort and intereſt, let us conſider the ſubject merely as it concerns the child's welfare.—Many parents are weak enough to repreſent to their children, and even to imagine themſelves, that a ſchool is a place of puniſhment only; a place where the boy is condemned, for the ſake of learning I know not what of dead languages, to do penance during the greater part of the year. In conſequence of this opinion, he is loaded during the holidays with every dainty, and gratified with every indulgence, as a compenſation. Let him have this delicacy, and that amuſement, cries the fond parent †, for ſurely he has hardſhips enough at ſchool: and then perhaps follows a tale, containing an ac-

* What the honeſt and learned Dr. Newton ſays reſpecting parents who ſend their ſons to the univerſities, may be applied to ſchools. I have inſerted ſeveral quotations from him at the end of this ſection.

† Corporum nutrices, animarum novercæ.
Tam ſtultè pueros diligimus ut odiſſe potius videamur.
Corporis curâ mentem obruerunt.
Ante palatum quam os inſtituimus.

Fond nurſes of the body, mothers-in-law to the mind. . . We love our boys ſo fooliſhly, that it looks as if we hated them.—By too much care of the body they have overwelmed the mind.—We form the palate before we form the mouth.

CARDANUS and QUINTILIAN.

count of ſome particulars reſpecting the proviſions, and the table of the maſter, which the boy has told his maid or his mother with exaggerated and falſe circumſtances. Pampered at home, and encouraged in calumniating his ſchool, he returns to it in ill humour, diffuſes a ſpirit of diſcontent, and is rendered incapable both of happineſs and improvement.

Yet all theſe evils are trifling, in compariſon with others which may reſult from negligent and improper behaviour to children at home, and during the receſſes. There are few houſes where ſomething does not inadvertently paſs, which, though in itſelf innocent, corrupts a young and inexperienced mind. In the converſation even of perſons of judgment and virtue, ſomething will frequently drop, which may give a wrong and pernicious idea to a boy. This, however, cannot eaſily be avoided. But from this may be collected, how greatly the boy may ſuffer from ſeeing vicious examples, and hearing vicious converſation in a father's houſe. Whatever he ſees and hears there has a powerful effect on him; not only becauſe he naturally loves and reſpects his father's houſe and family; but alſo becauſe he leads a life of idleneſs at home. That attention which, at ſchool, is devoted to virtuous purſuits, is, in the holidays, at liberty to be engaged in vanity; from which the tranſition to vice is eaſy and natural.

I might in this place enumerate various ſentiments of the antients, on the great regard that ought to be paid to all behaviour and converſation

tion which paſſes in the preſence of a boy. The remark of Juvenal, among others, that the greateſt reverence is due to boys, is univerſally known *. But how ſhall it be put in practice in a large and opulent family, where, ſuppoſing the father and mother to be upon their guard at all times, yet viſitors and ſervants will ſeldom ſubmit to reſtraint? With ſervants a boy commonly loves to aſſociate. And they ſometimes, without intending it, will fruſtrate all the care of the maſter and the parents united.

What then can be done? I anſwer, that the boy, once placed at ſchool, muſt be ſuffered to be at home no more than is neceſſary. Never let him remain there after the cloſe of the receſs. While he is there, let him be the companion of his father and mother, or of ſome grave and judicious perſon. If it happens that the father and mother are ſometimes ſo engaged as not to be able to permit their ſon to accompany them, let him have ſome kind of taſk ſet him during their abſence; ſomething eaſy and entertaining, and only ſufficient to prevent him from contracting habits of idleneſs, and from ſeeking the company of ſervants, and from running into vice merely for employment.

Under the management of virtuous and judicious parents, the holidays may be rendered ſubſervient to valuable purpoſes. Parental authority † may then interpoſe to confirm the inſtructions

* Maxima debetur pueris reverentia.
The greateſt reverence is due to boys.

† With reſpect to parental authority, the wiſe Rouſſeau ſays, "Never ORDER your ſon to do any thing

ſtructions of the preceptor *. It may inſtil religious and moral principles, which can ſcarcely fail to be well received from an affectionate father and mother †. Something of graceful behaviour, and a knowledge of the world, may be acquired, by ſeeing the company which viſits in the family. But let it always be remembered, that no acquiſition of this kind can compenſate the loſs of the virtuous habits and ſentiments acquired in a judicious courſe of ſcholaſtic diſcipline ‡.

thing in the world; do not even let him think that you aſſert any authority over him."

ROUSSEAU'S EMILIUS.

* Ipſe mihi cuſtos incorruptiſſimus omnes
Circum doctores aderat.

My father himſelf came among my inſtructors, and was my moſt uncorrupted guardian. HOR.

† Πατρὸς ἐπίπληξις ἡδὺ φάρμακον.

The reproof of a father is a pleaſant medicine.

SOCRATES apud Stob.

‡ Gratum eſt, quod patriæ civem populoque dediſti,
Si facis ut patriæ ſit idoneus ——
Plurimum enim intererit quibus artibus et quibus
hunc Tu (i. e. PATER)
Moribus inſtituas.

We thank you for giving your country a new member of it, provided you make him a uſeful member; for it will make a great difference by what qualifications, and what manners you, the father, form him:

JUVENAL.

It is often too true, that gaudemus, ſi quid (liberi) licentiùs dixerint; *riſu* et oſculo excipimus verba *ingenuis* indigna:—nos docuimus, ex nobis audiêrunt. *We are pleaſed if our children talk a little licentiouſly. We receive them with ſmiles and*

kiſſes, if they bring out ſome low and vulgar expreſſion: — We teach them all theſe things; they have heard them from ourſelves. QUINTILIAN.

But,

Nil dictu fœdum viſuque hæc limina tangat,
Intra quæ puer eſt. —

Let nothing diſgraceful to be ſeen or ſpoken of, come near the threſhold within which is a boy. JUV.

Though it is not poſſible, in this turbulent ſcene, to follow this Chriſtian precept of the Pagan poet literally and ſtrictly; though vice will obtrude itſelf on the attention, yet leſs of it will be ſeen, if care is taken, than if it is not.

The following is Seneca's rule for the management of the ſcholar in his holidays:

Dabimus aliquod laximentum, Deſides verò eſſe non ſinemus et procul a contactu deliciarum retinebimus . . . Quo plus indulgetur FILIIS UNICIS EO CORRUPTIOR ILLIS ANIMUS EST . . Offenſas patienter ille non feret, CUI NIHIL UNQUAM NEGATUM, CUI LACHRYMAS SEMPER MATER ABSTERSIT, CUI SATISFACTUM EST DE PÆDAGOGO. *We will allow them ſome relaxation, but will reſtrain them from idleneſs and voluptuouſneſs, &c.*

Many of the following remarks of Dr. Newton, Principal of Hertford College, are worthy the attention of parents, both when they ſend ſons to the univerſity, and when they place them at ſchools. The ideas are ſuch as may be uſeful in regulating the opinions of parents, maſters, and ſcholars; from the want of a right underſtanding between all theſe parties, the objects of education are often loſt, and much uneaſineſs occaſioned.

§ 1. Though I refuſe not to be thankful to any parent for the honour of his good opinion, yet before I abound in thankfulneſs, I beg leave to underſtand

derſtand what is the value of the benefit I receive from him. I beg leave to wait a while, in order to ſee with what parts and abilities the young man is ſent unto me; and likewiſe to obſerve of what temper he is, of what diligence, of what ſobriety, of what modeſty; and, in general, whether he gives me comfort in his education, or trouble. If trouble, what becomes of the ſuppoſed obligation? trouble is not a benefit; and if comfort, it is ſo very precarious that it may ſoon be over-valued. Solon thought it could not properly be ſaid of any one, that he was a happy man till he had reached the end of his life; and I have ſeen ſuch ſurprizing turns in the behaviour of young men of the moſt promiſing hopes, in the courſe of their education, that I know not how to poſſeſs the comfort they at any time give me, but with great diſtruſt of its continuance; nor can think it ſolid and ſincere till they have finiſhed their education, and left the ſociety.

The bare entering a ſon in a ſociety, with a proſpect of his reaping from thence a benefit at leaſt equal to, if not exceeding the conſideration allowed for it, ſeems not, then, to confer ſo great an obligation upon the governor thereof, as that he ſhould be eſteemed ungrateful, if, afterwards, he do not willingly ſuffer the diſcipline of his houſe to be eluded at the pleaſure of parents managed by their children.

§ 2. It may perhaps be ſaid, that, if no ſcholars ſhould apply to be admitted into a houſe of learning ſet apart for education, the governors and tutors of it would have a profeſſion without employment, and conſequently without profit: but it may be replied, that, if they are fit to be governors and tutors, they are fit for ſomething elſe; and if their time be not employed in the education of

youth, they may direct their ſtudies another way as much to their advantage; and, conſidering the diſcouragements they meet with, more to their ſatisfaction.

But were the putting young ſcholars under their care, as neceſſary to their ſubſiſtence as it is thought to be, yet can this be eſteemed to confer no other ſort of obligation than doth the recommendation of a chapman to an artificer; with this circumſtance of diſadvantage to governors and tutors, that the mechanic is ſure to have the value of his art, and of his pains: and, yet, even in this caſe, the purchaſer of the ware, if he hath been honeſtly dealt with, having altogether as much need to buy as the other hath to ſell, doth not think he hath conferred a greater obligation than he hath received.

§ 3. **** I expect, if the father had preferred my ſociety to any other, he would have deſired his ſon ſhould have been admitted into it; and ſince he did not prefer it, I thought it would not become me to prefer it. Nor ſhall I ever deſire that any ſcholar ſhould be a member of my ſociety who doth not himſelf deſire it, or whoſe parents do not deſire it for him.

§ 4. I profeſs, as often as I think of theſe things, which I do every day, and almoſt every hour of each day of my life, I am aſtoniſhed, that any teacher of Philoſophy ſhould himſelf be ſo unlearned, as not to know that wiſdom is of ſuch tranſcendent modeſty and beauty, and ſo capable of giving extreme delight to the happy poſſeſſor of her, that ſhe is full worthy to be deſired with impatience, and ſought after with care, and courted with aſſiduity, and careſſed with endearment, and ought not to ſolicit admirers, nor to obtrude herſelf upon them, leſt by

perſons of diſcernment ſhe be deſpiſed for her forwardneſs, her affectation, and her vanity.

It is enough that the governors of philoſophical ſchools be willing to try, whether they can, with their utmoſt ſkill and application, moderate and direct the paſſions of young men, and form them to virtue: a taſk of no mean importance, of no inconſiderable difficulty; and always attended, as with great uncertainty, ſo with great ſolicitude about the event: in which, if they ſucceed, they oblige infinitely; and, if they do not, they cannot, ſure, have contracted any great obligations for the good offices that are done them, in ſending ſuch ſcholars to them as ſhall have diſturbed their tranquillity.

§ 5. To aſk, and ſolicit, and importune a parent for theſe favours, is what a modeſt man cannot do; for it is to ſay of himſelf that he inſtructs in the beſt manner. It is what a prudent man dares not do; for it is to engage for the ſobriety and improvement which no man living can warrant. It is what a man of proper talents needs not do, for his qualifications will ſolicit for him. It is what a man who knows he hath proper talents will not condeſcend to do, for it is to render his abilities ſuſpected, and to make a profeſſion, which, in itſelf, is of the greateſt dignity, of the loweſt conſideration, and of the cheapeſt value. Did Socrates ever aſk any mortal to ſend him ſcholars? If any thing had ever eſcaped out of thoſe venerable lips that was capable of being ſo interpreted, he would have been confounded at the proſtitution of his wiſdom.

§ 6. There are indeed good offices which a parent may do for governors of ſocieties, in a proper care of his ſon, before he ſends him to the univerſity, and in a proper conduct towards him after-

wards. But theſe, being at once the parent's intereſt and duty, are not to be imputed as obligations to governors of ſocieties. However, ſince theſe have a natural tendency to make the buſineſs of education eaſy, pleaſant, and ſucceſsful, thoſe who are engaged in that employment, will be always thankful for them. But as theſe good offices may be repaid by the inſtructors of youth in their ſubſequent care of the ſcholars committed to their charge, ſo if they are repaid, let them have the ſatisfaction to think they are not ſtill in debt.

§ 7. There is nothing in which men are more likely to err than in the eſtimate they make of mutual benefits. I beg leave, therefore, to embrace the opportunity that is given me to declare, what it is I expect from parents, which if they do not perform, the leſs, I hope, they will demand of me; and the leſs forward they will be to accuſe the place of education. And what it is they are entitled to from me; which the leſs I regard, the more I ſhall deſerve reproach.

Whoever intends me the favour of educating his ſon, I expect, that he ſhould have impreſſed upon his tender mind early notions of juſtice and honour; have encouraged an openneſs and frankneſs of behaviour; have ſhewn an example of ſobriety, devotion, and good order in his own family; and have ſo far concealed his affection as to have preſerved his authority.

§ 8. When the parent hath actually ſent his ſon to be educated by me, I expect he ſhould be well aware, that we are both embarked in the ſame deſign, and aim at the ſame end, the education of his ſon; in which, as I can have no intereſt equal to his, ſo neither ſeparate from his. I expect that, for the promoting this deſign, and for the obtaining this

this end, he ſhould be ready to do me all the good offices of a wife, affectionate, and faithful ally. I expect that, in all doubtful matters, he ſhould adviſe with me; and that, in all caſes deſerving and wanting his aſſiſtance, he ſhould cheer me with his countenance, and ſtrengthen me with his authority. Particularly, if he hath been ſo prudent as earneſtly to deſire of me, "That his ſon may ſubmit to the rules of the place of his education equally with the meaneſt member of the community; that he may live ſoberly, virtuouſly, frugally, ſtudiouſly:" and I, accordingly, being affected with the parent's concern, and ſenſible of the truſt repoſed in me, purſue his inſtructions with fidelity; and poſſibly, thereby, incur the diſpleaſure of the youth, and expoſe myſelf to the obloquy of his idle aſſociates, who have leiſure to find fault with my diligence, and diſingenuity to miſrepreſent it, and malevolence to diſparage it, and activity to hinder any good effects of it; I expect, that, under theſe difficulties, which the conſcience of my duty, and my zeal for his ſervice have brought upon me, he ſhould not have ſo little honour as to deſert me, much leſs to revolt from me to the oppoſite ſide, and to betray me, and fight againſt me: but that he ſhould be attached ſo much the cloſer to me, by how much the more he finds me in diſtreſs that needs his help; and in diſtreſs for his ſake, that gives me a perfect title to it. I expect, that, if he receive any complaints from his ſon, they may be imparted to me. There may be reaſon for thoſe complaints, and then I ſhall have opportunity to do his ſon juſtice. There may be no reaſon for them, and then, to do myſelf juſtice. And laſtly, if there ſhould happen to be a diſorder in the ſociety, or any thing ſhould be reported of its diſcipline tending to leſſen either the reputation or intereſt of the houſe, or of the governors or tutors

thereof, which, at firſt hearing, may ſurpriſe him; I expect, that, whilſt he deſires his ſon may be taught to be a philoſopher, he ſhould not himſelf be ſuch a plebeian as to be carried away by a firſt appearance: but that he ſhould deſire an account of facts from me; and communicate to me what different repreſentations of the ſaid facts he receives from others; and that, if the ſame be not well ſupported, he ſhould be ready to aſſiſt me to reduce that into order which is out of order; and be a good deal guided by me in the application of ſuch his aſſiſtance.

§ 9. For myſelf, from the moment a parent hath entered his ſon in my ſociety, as I cannot but think he hath thereby given me a proof of his entire confidence in me, ſo hath he merited of me that I ſhould not abuſe it. I muſt therefore now look upon the ſon as one of my family; I muſt conſider, that I am in the place of his father; that the ſame folly, and idleneſs, and ill manners, and intemperance which a wiſe father would diſlike, I muſt diſlike; that the good education of the youth is of ſo great conſequence, that not only his own welfare depends upon it, but the happineſs alſo of multitudes is intereſted in it; that if the principles of religion and virtue, ſobriety, honour, and juſtice be well impreſſed upon him, the influence of them will not only reach his father and mother, and brothers and ſiſters; but deſcend alſo to his wife and children, to his friends and acquaintance, to his ſervants and dependants; and be diffuſed and diſtributed into all his contracts and promiſes, his truſts and engagements. I muſt further conſider, that what is of this conſequence is by me undertaken; and for ſuch a reward as I have thought fit to accept; that hereby I profeſs to have leiſure, inclination, and ability to perform what the parent expects;

expects; that hereby others, however well diſpoſed or qualified to inſtruct, are by me excluded from taking the charge of this youth upon them; that if I neglect him, I do him an injury which I can never repair; that not only the expence of a liberal education is loſt (a burthen of itſelf inſupportable to many parents); but the time is loſt, and the man is loſt. And I become anſwerable to God, and to the world, for all the irregularities of his future life, which might have been prevented by a better care.

Now, if agreeably to theſe conſiderations, I ſhall have diſcharged my duty faithfully and conſcientiouſly towards him, whatever obligation I may ſeem to lie under to the father, for having had ſo good an opinion of the ſociety as to enter his ſon a member of it, I ſhall think myſelf to have fully ſatisfied this obligation, even though the young man ſhould not have received benefit equal to the pains I had taken to improve him.

§ 10. Poſſibly a parent may expect from me, that, as often as he enquires after his ſon's deportment, I ſhould be very particular, and acquaint him with all that I know, whether bad, or good. The good he ſhall be ſure to hear the firſt opportunity: the bad when I ſhall think it convenient. What I can correct myſelf, I am not willing the father ſhould ever know. As I may be too laviſh in my praiſe of the ſcholar's firſt behaviour, and make a parent too ſecure, and, if the future conduct be not agreeable to the preſent, heighten his diſappointment; ſo may I be too forward in my diſpraiſe of it, and make a parent uneaſy where all that was wanting to be done, might have been done without his help. Unwelcome things muſt be ſometimes told; and a father muſt be rather grieved than deceived in a matter of ſo great importance.

But, is there any time of life wherein an affectionate parent is without anxiety? and ſhall I be at once ſo ill-natured and impertinent as to afflict him unneceſſarily? Provided I am not too long trying to rectify what is amiſs in the ſcholar, it is better I ſhould try without the paternal aid. For, if I ſucceed, I ſhall not have expoſed him. The character which was threatened with danger, having narrowly eſcaped, and being yet unhurt, may help to ſhew him the value of it, and make him ſtudious to preſerve it. Poſſibly he may love me the more; for that I had him in my power, and there was room for complaint, and yet I was tender of him. This affection in the ſcholar, may be made uſe of by the governor to many excellent purpoſes; and, in good natures, with better effect, than what repeated admonitions and puniſhments would have produced without it. The ſon, not conſcious of having offended the father, will meet him more cheerfully, and, believing the father to have a good opinion of him, will converſe with him more freely; and a thing, too uncommon but very deſirable, may come to paſs, there may be a friendſhip between them. Beſides, there are many faults in young men, which, though it be proper for a governor not to overlook them, are yet too little to be repreſented to a parent; and, when complained of by a governor, begin to have the appearance of being greater than they really are. Beſides, I do not know the tempers of all fathers. Some have too great lenity; and here, when the irregularity or neglect hath been complained of, and forgiven, or not reſented properly, the ſon is out of his pain; he hath nothing further to fear; he will go on juſt as he did before; he hath found out that his father cannot be angry with him. On the other hand, ſome parents have too great aſperity; and here, more miſchief may officiouſly and indiſcreetly

ereetly be done in a moment, than an age of after-extenuation of the fault, and remonſtrance againſt the paternal ſeverity, can repair. In the former caſe, it is better the father ſhould not contend, than not conquer. He had better leave his ſon to his governor, whoſe polity can never ſuffer him to be defeated, and who, if he will be equal, and keep up to, and within the rules of his ſociety, will always have it in his power to be invincible. In the latter, the ſon knows beſt what he has to fear; and what he is very much afraid of he muſt take care to avoid, by letting other methods prevail. For, if they do not, this, after fair trial, and before ill habits are got, is then to be made uſe of, let what will be the conſequence, if a governor will be either faithful to the truſt repoſed in him by the father; or careful of the ſociety he governs, which will always ſuffer from the converſation and example of an idle or vicious member, who ſhall be ſeen to have any reſt in it without a quick reformation.

§ 11. With regard to the behaviour of young men, allowances muſt be made for their warmth of temper, briſk and enterprizing ſpirit, inadvertence, inexperience. But then, as they are capable of advice, and ſtand in need of it; and, that they may the better receive it, are put under governors and tutors, whoſe years enable them, and whoſe ſtations require them to give it; and who are intruſted with authority to inforce it; ſo will it be expected, and inſiſted upon, that young men ſhould hearken to it, and regulate their conduct by it. The moſt conceited young men living, do not, ſurely, think themſelves altogether ſo wiſe now, as they ſhall be twenty years hence; and probably may not judge amiſs, if they ſhould do their governor the honour, ſince he is twenty years older, to think him alſo ſomewhat wiſer.

§ 12. With regard to the improvements of young men, allowances muſt be made likewiſe, on account of the difference of their natural parts, and of the different degrees of ſchool learning with which they come to the Univerſity. But then, as diligence is in every man's power, ſo their utmoſt diligence will be required of them. With this a governor will be contented, though the effects of it be but mean. Mean performances, if theſe are the beſt they can produce, muſt have a value put upon them above their proper value; and a modeſt, innocent, and diligent youth (which is a lovely creature) is entitled to the beſt interpretations of every thing he can ſay or do.

§ 13. But, if young ſcholars will trifle away all their time, and loſe the opportunities of improvement which will never return to them; if they will conſtantly impoſe crude, and perfunctory exerciſes upon their governor, to whom, perhaps, it may be often painful to read the beſt they can do; if he finds they are not at all in earneſt in applying themſelves to the buſineſs of the place, but conſider only how, by affected and unneceſſary occaſions of abſence, to evade it; if, inſtead of letting him have any agreeable fruit of the pains he takes with them, or of the advice he gives to them, they bring difficulties upon him; if, inſtead of ſubmiſſion to the rules of the ſociety they are members of, and to the methods of inſtitution in it, there be perverſeneſs, and obſtinacy, and impudence, and cavil, and combination, than which, as there is nothing more diſagreeing with the nature and deſign of government, ſo is there nothing more loathſome to a governor. I am of opinion, that he who conceals theſe things ſo every way injurious to the young men intruſted to his care, is not good-natured, which he may think he is,

is, nor ought he ever to be ſo eſteemed: unleſs it be a proof of his good nature, that he is unfaithful to his truſt; indolent in the ruin of his ſcholar; inſenſible of a tender parent's concern; unmindful of the honour of the place of education; diſintereſted in the ſervice of his country; indifferent in the cauſe of virtue.

§ 14. Again, parents of a better rank or fortune may poſſibly expect, that their children ſhould meet with a degree of reſpect from their governor exceeding that which is uſually ſhewn to ſcholars of inferior condition. Or, if ſuch parents ſhould not univerſally require this (for parents differ), yet the young gentlemen themſelves will ſoon be inſtructed to demand it; and to think they are well intitled to it by the merit of their great condeſcenſion in becoming members of, and conſequently ornaments to the ſociety.

For my own part, I readily agree with them thus far, that, whoever is an ornament to any ſociety, he hath, on this very account, an undoubted right to a particular regard from the governor of it: but, I fear, we are not perfectly agreed what it is to be an ornament to a Society.

To wear fine cloaths is not to be an ornament to a Society. An unity, and ſimplicity of dreſs, of materials, if not grave, certainly not gay, is more genteel, more manly, more ſuited to the ſtudious life, more expreſſive of a mind intent upon learning, and inquiſitive after knowledge, and of a contempt of what the effeminate and illiterate are wont to admire. There are, it may be, times and places, wherein, if one be not too much pleaſed with fine cloaths, one may be allowed to be fine without cenſure. But finery amongſt ſcholars, in a ſcholar, and whilſt he is profeſſedly in purſuit of thoſe improvements which adorn the mind, is, even in a perſon

perſon of fortune, an impropriety, if not an abſurdity. So that this ſort of merit, if it entitle him to any reſpect from his mercer who clothes him with it, or from his valet who ſtrips him of it, cannot entitle him to any from his governor.

Neither is it to be an ornament to a Society to ſpend a great deal of money in it in coſtly treats and entertainments. For frugality, which is ſober and temperate, which avoids as well careleſs and unneceſſary, as vicious and vain expences, that there may be always wherewith to be juſt, and good, and beneficent; that there may be no diſtreſs, nor temptation to do mean or wicked things through neceſſity, is one great part of a liberal education. All our academical inſtitutions have this view; they all tend this way. A plainneſs of diet made acceptable by evening ſobriety and early riſing, and this in a moderate portion at ſtated times, is the univerſal rule of this place: and is of ſingular uſe, whether it be conſidered, as a help to the contemplation of the ſtudious; or as a preſervative of health to the ſedentary; or as a guard to the innocence of young men whoſe paſſions are preſſing with force upon them. For any young gentleman, therefore, to diſſipate a great deal of money in ſo needleſs, ſo improper, ſo culpable an expence, becauſe he is rich enough to afford it, or vain enough to affect it; and thereby, to introduce into theſe places of education a reluctance to comply with the frugal methods of life here propoſed and required; a nicety and elegance in eating and drinking; diſpoſitions to luxury and idleneſs, and the natural conſequences thereof, is not to adorn a Society, but to debauch it; is to hinder any body elſe from being an ornament to it; and the way to entitle himſelf, not to his governor's eſteem, but to his very great diſpleaſure.

To adorn a Society is to live agreeably to the rules of it; to ſtudy its peace, and intereſt, and reputation; to ſet ſuch a pattern of ſober life, and of ſtrict regard to religious and moral duties, as to excite a general imitation; and to carry away ſuch improvements from it, as cannot fail to reflect glory back upon it. I have read in much admired authors, that virtue is the only nobility; and from thence infer, that a youth of the higheſt quality is no ornament to any Society without virtue. If he departs from the virtues of his anceſtors, it will be ſaid of him without ſcruple, that he is not an ornament to his family: nay, perhaps, that he is ſo far at leaſt a diſhonour to it, as he makes it doubtful, whether they had ever given him any uſeful inſtruction, or ſet him any fine example. If he ſuits not his behaviour to the inſtitutions of his governor, how is he an ornament to his Society? May he not rather be ſaid to bring a diſcredit upon it, as he makes it uncertain, whether, ſince the abilities and care of governors and tutors produce not the deſired fruit, any ſkill or induſtry was employed in his education?

But is there not a particular reſpect due to perſons of quality and fortune as ſuch? I readily agree there is; and acknowledge, that their ſuperior birth, or eſtate, the one being a preſumption of better manners, the other a power to do greater good, doth entitle them to a different reſpect from that vouchſafed to others of lower condition, and meaner circumſtances: but again, I fear, we are not agreed wherein this reſpect is to conſiſt.

The greateſt reſpect that a governor can ſhew to perſons of diſtinction, is, to help them to preſerve their character. This will beſt be done, by ſhewing them, that their ſuperior condition, which may ſeem in vulgar eſtimate to give them greater licence, doth indeed lay a greater reſtraint upon them;

them; that their high ſituation renders their behaviour more conſpicuous, and obliges them to be more careful of it; that more eyes will be upon them to obſerve what they do; that what they ſhall be obſerved to do, whether good or ill, will come recommended to great numbers by their example; that they have it therefore a good deal in their power to make the world better or worſe, as they ſhall be diſpoſed to behave themſelves; that, as it is their privilege to have an extenſive influence, ſo is it their duty to uſe it for the benefit of mankind, and for the glory of God; and, beſides all this, that envy will be very inquiſitive to know, whether the ſtation or wealth they poſſeſs, be equalled by the deſert of the poſſeſſors: that, therefore, if they would be reſpected by others, they muſt revere themſelves, ſtand in awe of themſelves, and be careful not to do any thing unworthy of themſelves.

A governor will further ſhew his greater reſpect to perſons of ſuperior rank, by allowing them more of his converſation, if he perceives it to be agreeable to them; by receiving them in a more free and open manner, than others of inferior condition will interpret properly, or make a right uſe of; by addreſſing himſelf to them in terms moſt likely to affect generous natures, till he finds he makes no impreſſion upon them this way; and, ſo far as will conſiſt with that ſhare of vigilance which is due to every member of his Society, by being as much more watchful over their conduct, as they ſeem thereto entitled, by the greater conſideration allowed by their parents for the care of them; and the greater importance it is of to the world, whether they do well, or miſcarry.

But a governor, who, as a Philoſopher, deſires nothing that is ſuperfluous; and who, as a divine, knows for certain, that no earthly thing is of any value

value compared either with the pleaſure, or with the reward of virtue; will not be ſo baſe, as, in conjunction with grooms, and footmen, and nurſes, and refugee tutors, to ſhew his reſpect to them by admiring their fortune, or their birth, and thereby corrupting their minds with falſe notions of greatneſs; or by flattering them in their follies or their vices; or by ſuiting himſelf to their irregular appetites. He will rather ſhew the great regard he hath for them, by being ſolicitous to implant in them humility, tenderneſs, love of juſtice, modeſty, fidelity, magnanimity, qualities ever attended with the affection and eſteem of mankind; by endeavouring to reſtrain, and moderate, and direct their paſſions, interwoven as they are with their conſtitution by the Author of nature for very excellent purpoſes; and by keeping their eye perpetually and immoveably fixed upon their mortality. Worthy of ſo great a prince was that order of Philip king of Macedon, that a *memento mori* ſhould be preſented to him every morning, leſt, in the midſt of his height and grandeur and affluence, and proſperity, which might diſcourage other monitors, he ſhould forget that he muſt die; and leſt, in any part of the day after, he ſhould be tranſported to ſay or do any thing which could not become a man that muſt die.

As a governor will not therefore ſhew his reſpect to them by flattery which will expoſe them; nor by fearing to give them faithful advice, leſt he ſhould offend them; as if it was the great man's privilege not to have one true friend in the world; ſo neither will he do it by partiality. Where, therefore, the rule is general, he will expect a general obedience to it. He will neither be ſo intimidated by their quality, nor ſo aſtoniſhed at their wealth, as to have any doubt upon him, whether, when they have adventured to commit the ſame fault with others, they

they ſhall ſuffer the ſame penalty, having equally ſubjected themſelves to the ſame law.

If there are gentlemen who diſlike the law of their own country, they may live under that of France or Italy, or Spain: but under whatſoever law they ſhall chooſe to live, to that they muſt ſubmit. If they diſlike the ſtatutes of any particular ſociety or ſchool, they will beſt pleaſe themſelves in becoming members of that ſociety whoſe rules they prefer. But ſtill of whatſoever ſociety, governed by rules which are general, they think fit to become members, to thoſe rules they muſt conform. If it be reaſonable to exempt them from the penalties to which others are ſubject, it will be reaſonable alſo that there ſhould be a law to exempt them. In the mean time, as where the law of their country makes no difference between perſons, the interpreter of it doth not think himſelf at liberty to make any, ſo, where the ſtatutes of a ſociety equally regard all the members of the community, the governor of it will be obliged ſo to regard them. Partiality in a governor weakens that reverence that is due to his perſon, and conſequently that awe and influence he ſhould have upon his ſociety. Partiality in a governor is an evil leſſon to the governed: teaches them, in their turn, to obey thoſe paſſions, which it is the deſign of a liberal education to ſubdue; teaches them to prefer what their unaccountable love or hatred, what their unreaſonable hopes or fears ſhall ſuggeſt, to what their unbiaſſed judgment doth approve; teaches them a wrong uſe of power, which, when it ſhall hereafter be intruſted with them to protect, they will employ to enſlave; takes away from them the ſight of their equality in thoſe reſpects in which all men are equal; confounds the diſtinctions between good and evil, and flatters them that what is a fault in another, when not taken notice of in themſelves,

ſelves, is not a fault in themſelves. By this means, they will be untaught, in the very place of their education, thoſe right notions of themſelves and others, which they had in a good meaſure learnt before they came to it. Nor will they always be ſo happy as to get off clear with this load of undue preference. The ſtation of a favourite is invidious. He ſtands in a very ſlippery place. The diſfavoured perſon is diſinclined to him, and will be glad to ſee him in thoſe bad circumſtances in which his governor ſhall be aſhamed not to animadvert upon him; and perhaps will contribute to involve both him and his governor in difficulties, out of which they will not eaſily extricate themſelves; and there will always be parties and enmities in the ſociety, whoſe improvements, as well as whoſe happineſs, muſt depend on the peace of it. A governor, therefore, in the execution of the ſtatutes, can neither prudently, nor juſtly make any difference between thoſe who are ſtyled gentlemen commoners, and thoſe who are called ſimply commoners, who are not unfrequently of the ſame family with thoſe of the ſuperior order, very often of as good, and ſometimes of better. A gentleman commoner hath a ſoul to be ſaved as well as a ſervitor, and is under the ſame obligations to religion and virtue. A gentleman commoner owes a duty to his country, and hath no more title to be uſeleſs to it, than any other perſon to whom he would ſhift off the diligence and the qualifications to ſerve it. Nor can a meaner thought ever enter the heart of any man, than that the only occaſion of ſtudy and improvement in arts and ſciences is indigence; and that, for himſelf, he hath eſtate enough to live upon, without any aid from learned acquiſitions. Unhappy youth! little does he think, how much wiſdom is neceſſary to propriety of conduct in an ample fortune.

Diſparity

Diſparity of family or fortune was not regarded at ſchool, nor will it be taken notice of when young men ſhall have left the univerſity. Where the law is equally binding to all, and for the ſame reaſons, it muſt be equally obſerved by all. Obedience to the laws is a debt that every one owes to ſociety. And great men's ſons muſt here be taught loyalty to their Prince, by ſubmiſſion to inferior governors, as well as the children of meaner parents. In the army it is not uncommon for perſons of noble extraction to ſerve under a general of inferior birth: and if any young gentleman of the higheſt quality were to do me the honour to adorn this humble Society, deſtined, as it is, chiefly to the education of youth for the ſacred profeſſion, I ſhould expect from him a compliance with the local rules, and a behaviour towards me that was fit to be ſhewn to a governor. And, I hope, the knowledge of what is due to my ſtation, would not make me forget my duty to him in any other place.

Dr. NEWTON.

SECTION XXXIV.

ON LENITY AND SEVERITY OF DISCIPLINE.

Nec domus nec reſpub. ſtare poteſt, ſi in ea nec rectè factis præmia extent ulla, nec ſupplicia peccatis. *Neither can a private family nor a ſtate ſubſiſt, if no rewards are held out in it for good conduct, nor penalties for offences.* CIC.

HUMANITY is ſhocked at the degree of ſeverity which has been often uſed in ſchools. An infant has ſuffered more under a ſevere maſter *, than a culprit under the rigour of

* The following paſſage from Eraſmus gives an idea of the old ſeverity. The perſons alluded to are ſuppoſed to be Dean Colet and the two maſters of St. Paul's ſchool, Lilly and Rytwiſe, who were remarkable for ſanguinary diſcipline.

Novi theologum quendam, et quidem domeſticè, maximi nominis, cujus animo nulla crudelitas ſatisfaciebat in diſcipulos, quum magiſtros haberet ſtrenuè plagoſos. Id exiſtimabat unicè et ad dejiciendam ingeniorum ferociam, et ad edomandam ætatis laſciviam pertinere.

Nunquam agitabat convivium apud gregem ſuum, niſi quemadmodum comœdiæ exeunt in lætam cataſtrophen, ita poſt cibum ſumptum, unus aut alter protaheretur virgis lacerandus; et interim ſæviebat et in immeritos, nimirum ut aſſueſcerent plagis.

Ipſe

of the law for offences againſt the community. Compaſſion alone muſt excite all who are not deſtitute of feeling, to interpoſe in the protection of defenceleſs childhood. But reaſon alſo informs us, that extreme rigour is not only to be reprobated for its cruelty, but likewiſe for its inutility in promoting the purpoſes of education, and its ill effects on the puerile diſpoſition. The heart is injured by it in a degree not to be compenſated by any improvement of the underſtanding, even if it were found to contribute to improvement.

In all deſperate caſes, ſuch as natural ſtupidity, or habitual depravity, it were happy if maſters could be diſintereſted, or parents impartial enough, to lay aſide all thoughts of

Ipſe quondam adſtiti proximus quum *a prandio ex more, puerum evocarat, annos natum, ut opinor, decem. Recens* autem a matre venerat in eum gregem. Præfatus eſt, illi matrem eſſe cum primis piam fœminam, ab eâ ſibi puerum ſtudioſè commendatum: mox ut haberet occaſionem cædendi, cæpit objicere, neſcio quid ferociæ, quum nihil minus præ ſe ferret puer, et innuit illi cui collegii præfecturam commiſerat (huic ex re ſatelles erat cognomen), ut cæderet. Ille protinus dejectum puerum ita cæcidit, quaſi ſacrilegium commiſiſſet. Theologus ſemel atque iterum interpellavit, *ſatis eſt, ſatis eſt.* At carnifex ille, fervore ſurdus, peregit ſuam carnificinam pene uſque ad pueri ſyncopen. Mox theologus verſus ad nos, *nihil commeruit*, inquit, ſed erat *humiliandus*, nam hoc verbo eſt uſus. Quis unquam ad eum modum erudivit mancipium, imo quis aſinum?

ERASMUS de Puer. Inſt.

farther

farther inſtruction, and to deſtine their charge to ſome occupation which requires little or no preparatory diſcipline. The difficulty conſiſts in determining the exact time at which the trial ſhall be concluded. And this is a difficulty not eaſily overcome; for parental fondneſs will not eaſily be led to deſpair of a ſon's abilities, and it is, it muſt be owned, a painful taſk, to convince a parent of ſo melancholy a truth. In ſuch a circumſtance, the maſter will at leaſt act a merciful part, to let the boy proceed unmolested as well as he can, and not correct him for involuntary omiſſion, and for natural defects. He will then comply with the rule preſcribed by common ſenſe and juſtice, to do no harm where he can do no good *.

Parents have ſometimes ſo far overcome their feelings, by their deſire of promoting what they judged the welfare of their children, as to require ſeverity. It is an unreaſonable demand upon a man of liberal education, whoſe diſpoſition has been ſoftened by the ſtudies of huma-

* Mali præceptores, qui diſcipulos libentiùs verberant quàm docent. *They are bad maſters who had rather beat than teach their ſcholars.*

MORUS.

Tunè in eo loco, quem Græci ab *otio*, *ſcholam*, Latini a *voluptate*, *ludum* appellandum cenſuerunt, pluſquam Phalaridis tyrannidem exerces?

ERASMUS.

Effice ut merito te amet grex tuus: ut miretur primum ſtudia: deinde te quoque, ſtudiorum gratia: poſtremo, utrumque ſtudiorum causâ.

Idem.

nity.

nity. No emolument can recompenſe him for that degradation which he muſt endure by accuſtoming himſelf to inflict ſufferings on a fellow-creature at that tender age, which cannot poſſibly deſerve extreme rigour.

The ſcriptural remark, indeed, that he that ſpareth the rod ſpoileth the child, comes from too high authority to be controverted. He that ſpareth a moderate uſe of the rod on proper occaſions, indiſputably does an injury to the delinquent; becauſe he encourages, by impunity, the repetition of his crime. But this paſſage, like moſt others, has been miſapplied, and more evil has reſulted from the too liberal, than from the too ſparing, uſe of the rod.

Human nature is, however, at every ſtage of life, prone to evil; particularly prone at a time when to inherent corruption are added, imbecility of underſtanding, and want of experience *. Idleneſs is alſo difficult to be avoided at an age, when the effects of exertion are unknown, or too remote to affect the mind †. A very young

* Cereus in vitium flecti.
Yielding, as wax, to vice. HOR.
Cito nequitia ſubrepit; virtus difficilis inventu eſt, rectorem, ducemque deſiderat. Etiam ſine magiſtro vitia diſcuntur. *Wickedneſs ſoon inſinuates itſelf; Virtue is difficult to be found; it requires a director and guide. Vices are learned without any inſtructor.* SEN.

† Id imprimis cavere oportebit, ne quæ ſtudia amare nondum poteſt, oderit. *This, in the firſt place, you muſt take care of——that he may not hate thoſe ſtudies which he cannot yet love.*
QUINTILIAN.

boy

boy is commanded to commit a certain portion of his grammar to memory. The taſk he finds painful. Enticements to neglect ſurround him; and the benefit to be received by performing the taſk is diſtant, and of a nature which he cannot comprehend. Diſpoſitions the moſt amiable, and the moſt likely to ſucceed in literature *, are perhaps, at the boyiſh period of life, under the ſtrongeſt temptations to idleneſs, and its conſequence, improper behaviour. To ſuffer a fertile ſoil to be over-run with weeds, or

* Such diſpoſitions are, however, thus finely deſcribed by the poet Vida.

Contra autem vanum multi effundere laborem
Quos fruſtra excoluiſſe ſolum male pinguis arenæ
Pœnituit, ventiſque viam tentâſſe negatis
Quod ne cui ſero contingat ſorte docenti,
Continuo poterit certis præſciſcere ſignis,
Namque puer nullis rectorum hortatibus ipſe
Sponte ſuâ exercetur, amatque, rogatque docentes
Primus, inardeſcitque ingenti laudis amore.
Provocat hinc ſocios pulchra ad certamina primus
Exultatque animo victor, ſuperatus amaris
Mordetur curis, latebraſque et ſola requirit,
Infelix loca, ad æquales pudet ire, graveſque
Vultus ferre nequit chari rectoris inultus.
Nec lachrymis penitus caruerunt ora decoris
Hic mihi ſe, divis, fatiſque volentibus affert,
Huic muſæ indulgent omnes, hunc poſcit Apollo
At nullam prorſus tibi ſpem fruſtra excitat ille
Quem non ulla movet prædulcis gloria famæ
Et præcepta negat duras dimittere in aures
Immemor auditi, cui turpis inertia mentem
Dejicit, atque hebetes torpent in corpore ſenſus,
Huic curam moneo ne quiſquam impendat inanem.

to lie uncultivated, is lamentable. What then can be done? Some method muſt be deviſed of influencing the hopes and fears; and this muſt be accommodated to the diſpoſition. On a meek and tender diſpoſition, very ſlight marks of diſpleaſure or approbation will produce a powerful effect; an angry look or word will ſucceed better as a corrective on ſuch an one, than ſtripes on the back of the audacious. On a truly ingenuous mind, praiſe and ſhame * will at all times be ſufficient. On the intermediate ſorts, thoſe who are neither remarkable for tenderneſs of feeling, nor generoſity of nature, and who conſtitute the common herd, and the greater part †, I with regret aſſert, that it will be ſometimes indiſpenſably neceſſary to inflict corporal puniſhment ‡. To inveigh againſt it, is no new topic. Long and conſtant experience has decided on its abſolute neceſſity. Declamation on this ſubject, as well as on others, deſerves little attention.

Yet, even on the more hardened culprits, there are a few methods which may be tried previouſly to the infliction of extreme ſeverity.

* Praiſe them openly, reprehend them ſecretly.
Lord BURGHLEY.

† Οὕτως ἂν ἡγήσαιτο, τοὺς μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι ἑκατέρους. τοὺς δὲ μεταξὺ πλείστους. *Thus he thought that the* VERY GOOD *and the* VERY BAD *were indeed but few; but that the* MIDDLE SORT *were the moſt numerous.* PLATO.

† Τὸν γὰρ κακὸν ἀεὶ δεῖ κολάζειν ἵν' ἢ ἀμείνων, οὐ τὸν δυστυχῆ. *One ought to correct the bad that he may become better, but not the unfortunate.* PLATO.

They

They may be confined from play on a holiday; they may be debarred a meal; they may be ſent to their chamber before their companions; their pocket allowance may be retrenched; or an additional taſk may be aſſigned. The frequency of theſe, however, deſtroys their effect; and, in many caſes, it is not poſſible to avoid the uſe of the rod *. Capital crimes †, ſuch as immoral actions, which, from the early depravity of the human heart, often abound in ſchools, muſt meet with a capital puniſhment. The greateſt degree of terror and diſgrace attends it, when inflicted with a few concomitant formalities, which ſometimes operate when the pain would be diſregarded. After all, they who are converſant with boys, know that there ſometimes ariſe individuals ſo hardened by nature or habit, that they can bear every pain with alacrity, and glory in their ſhame. For ſuch ſpirits, a ſea-life opens the only refuge.

Lenity, however amiable its motive, when ill-judged ‡ and exceſſive, is in effect cruelty. It is

* Quo ſæpius monuerit, hoc rariùs caſtigabit. *The oftner the maſter admoniſhes, the leſs frequently he will chaſtiſe.* QUINTILIAN.

But this is not univerſally true; for frequent reproofs loſe their efficacy by their frequency.

† Præceptor nec habeat vitia, nec ferat. *Let the maſter neither have vices, nor bear them.* QUINTILIAN.

‡ Impunitas peccandi maxima illecebra. *Impunity is the greateſt inticement to the commiſſion of offences.* CIC.

is eaſy to enlarge in its praiſe, and almoſt any thing advanced in recommendation of it will find

" And it were to be wiſhed, I confeſs, that the conſtitution of man's nature were ſuch, that this might be done only by the mild addreſſes of reaſon, and the gentle arts of perſuaſion; and that the ſtudies of humanity might be carried on only by the ways of humanity; but, unleſs youth were all made up of goodneſs and ingenuity, this is a felicity not to be hoped for. And therefore it is certain, that in ſome caſes, and with ſome natures, auſterity muſt be uſed; there being too frequently ſuch a mixture in the compoſition of youth, that while the man is to be inſtructed, there is ſomething of the brute alſo to be chaſtiſed.

" But how to do this diſcreetly, and to the benefit of him, who is ſo unhappy as to need it, requires, in my poor opinion, a greater ſkill, judgment, and experience, than the world generally imagines, and than, I am ſure, moſt maſters of ſchools can truly pretend to be maſters of. I mean thoſe *plagoſi orbilii*, thoſe executioners, rather than inſtructors of youth; perſons fitter to lay about them in a coach, or cart, or to diſcipline boys before a Spartan altar, or rather upon it, than to have any thing to do in a Chriſtian ſchool. I would give thoſe pedagogical Jehu's, thoſe furious ſchool-drivers, the ſame advice, which the poet ſays, Phœbus gave his ſon Phaeton (juſt ſuch another driver as themſelves) that he ſhould *parcere ſtimulis* (the ſtimulus in driving being of the ſame uſe formerly that the laſh is now). Stripes and blows are the laſt and baſeſt remedy, and ſcarce ever fit to be uſed, but upon ſuch as carry their brains in their backs; and have ſouls ſo dull and ſtupid, as to ſerve for little elſe but to keep their bodies from putrefaction.

" Nevertheleſs

find an attentive audience. But when ſpeculation is reduced to practice, the ſober deciſions of

" Nevertheleſs, ſince (as I have ſhewn) there are ſome caſes and tempers, which make theſe boiſterous applications neceſſary; give me leave, for once, to ſtep out of my profeſſion ſo far (though ſtill keeping ſtrictly within my ſubject), as to lay before the educators of youth, theſe few following conſiderations, for I ſhall not, in modeſty, call them inſtructions.

1. " As firſt, Let them remember that excellent and never to be forgotten advice, That boys will be men; and that the memory of all baſe uſage will ſink ſo deep into, and grow up ſo inſeparably with them, that it will not be ſo much as in their own power ever to forget it. For though indeed ſchool-maſters are a ſort of kings, yet they cannot always paſs ſuch acts of oblivion, as ſhall operate upon their ſcholars, or perhaps (in all things) indemnify themſelves.

2. " Where they find a youth of ſpirit, let them endeavour to govern that ſpirit, without extinguiſhing it; to bend it, without breaking it; for when it comes once to be extinguiſhed and broken, and loſt, it is not in the power or art of man to recover it: and then (believe it) no knowledge of nouns and pronouns, ſyntaxis, and proſodia, can ever compenſate or make amends for ſuch a loſs. The French, they ſay, are extremely happy at this, who will inſtruct a youth of ſpirit to a decent boldneſs, tempered with a due modeſty; which two qualities in conjunction, do above all others, fit a man both for buſineſs and addreſs. But, for want of this art, ſome ſchools have ruined more good wits, than they have improved; and even thoſe which they have ſent away with ſome tolerable improve-

of experience muſt ſuperſede the flouriſhes of fanciful declamation. Artificial rhetoric may adorn

ment, like men eſcaped from a ſhipwreck, carry off only the remainder of thoſe natural advantages, which in much greater plenty they firſt brought with them.

3. " Let not the chaſtiſement of the body be managed ſo, as to make a wound, which ſhall rankle and feſter in the very ſoul. That is, let not children, whom nature itſelf would bear up by an innate, generous principle of emulation, be expoſed, cowed, and depreſſed with ſcoffs and contumelies (founded perhaps upon the maſter's own guilt) to the ſcorn and contempt of their equals and emulators. For this is, inſtead of rods, to chaſtiſe them with ſcorpions; and is the moſt direct way to ſtupify and beſot, and make them utterly regardleſs of themſelves, and of all that is praiſeworthy; beſides that it will be ſure to leave in their minds ſuch inward regrets, as are never to be qualified or worn off. It is very indecent for a maſter to jeſt or play with his ſcholars; but not only indecent, but very dangerous too, in ſuch a way to play upon them.

4. " And laſtly, Let it appear in all acts of penal animadverſion, that the perſon is loved while the fault is puniſhed; nay, that one is puniſhed only out of love to the other. And (believe it) there is hardly any one ſo much a child but has ſagacity enough to perceive this. Let not melancholy fumes and ſpites, and ſecret animoſities paſs for diſcipline. Let the maſter be as angry for the boy's fault as reaſon will allow him; but let not the boy be in fault, only becauſe the maſter has a mind to be angry. In a word, let not the maſter have the ſpleen, and the ſcholars be troubled with it.

adorn any quality, and recommend any conduct; but nothing is permanently advantageous, or can be confidently relied on, which has not the ſanction of the mother of Wiſdom, Experience. Some degree of ſeverity is, and has ever been, adopted in our beſt ſeminaries; and bodily puniſhment is appointed by the ſtatutes even of our univerſities, though, indeed, never inflicted in the preſent age. Milton is ſaid to have been one of the laſt who underwent an academical flagellation. So generous a ſpirit as was his, it may be preſumed, could not have deſerved it; and indeed the kind of diſcipline is highly improper in the univerſities. But in ſchools, the general practice, as well as reaſon, may juſtify it; for it cannot be ſuppoſed, that all the maſters who have preſided in our public ſchools, have been injudicious or inhumane.

The infliction of puniſhment requires great judgment, and great command of temper; judgment to proportion the degree of ſeverity to the degree of mental feeling, or want of it; and

it. But above all, let not the ſins, or faults, or wants of the parents be puniſhed upon the children; for that is a prerogative which God has reſerved to himſelf.

"Theſe things I thought fit to remark, about the education and educators of youth in general; not that I have any thoughts or deſires of invading their province, but poſſibly a ſtander-by may ſometimes look as far into the game, as he who plays it, and perhaps with no leſs judgment, becauſe with much leſs concern."

Dr. SOUTH.

command of temper, that the cool reſult of the dictates of juſtice may not appear the effect of anger and revenge *. Not to be able to command paſſion, is to ſet a bad example to the ſcholars, and to leſſen authority, by ſhewing weakneſs; for it is great weakneſs in an inſtructor to be often carried away by the impulſe of anger †. He who does not check his rage, will

* In emendando ne acerbus, &c. Quidam ſic objurgant quaſi oderint. *One muſt not be bitter in correcting, &c. ſome reprimand as if they hated the boy.* QUINTILIAN.

The maſter, in my opinion, ſhould act with the coolneſs and ſteadineſs of the laws, which inflict puniſhment on crimes, without attending to perſons.

But Dr. Prieſtley thinks it ſhould appear to be the effect of anger; and he gives ingenious reaſons. See his Obſervations on Education.

† I would puniſh you as you deſerve, ſaid Seneca, to his ſlave, if I were not in a paſſion.

Lord Kaims, like every other humane man, diſapproves of the ſeverity of ſchool puniſhments. But I am not ſure that the following cenſure is quite juſt:

"To dwell upon theſe inſtances," ſays he, "would be irkſome. I confine myſelf to one, illuſtrious indeed, as it relates to Eaton, a ſchool in high vogue. In that ſchool, there ſtands expoſed to open view the TERRIBLE block that the boys muſt kneel upon to receive a flogging; perhaps as often from the bad humour of the maſter, as from the demerit of the offender. And that the boys may never loſe ſight of puniſhment, matters are ſo contrived as to furniſh examples once a week at

will find it grow habitual; and it will lead him to ſudden acts of injuſtice and cruelty, of which he will immediately repent, without being able to make any adequate reparation for breaking the ſpirit of an innocent and injured child *.

at leaſt, chiefly on Monday, which, in the language of the ſchool, has obtained the illuſtrious appellation of the Day of Doom. Would one imagine, that a diſcipline ſo brutal ſhould ſtand firm, even againſt the humanity of modern manners?"

* The following paſſage on the propriety of exacting from young perſons an implicit ſubmiſſion to reaſonable authority, ſeems worthy of attention.

"It is of great importance that children and young perſons be accuſtomed to ſubmit, without difficulty and reluctance, to proper authority; by which is meant ſuch authority as it is for their own good, and the good of ſociety, that they ſhould ſubmit to; becauſe that habit of ready ſubmiſſion, and the temper of mind which accompanies it, will be of unſpeakable ſervice to them, and to every ſociety of which they ſhall be members, through life. Now this can only be enforced by the parent, or tutor, abſolutely inſiſting upon ſubmiſſion, without ever retracting what has once been peremptorily enjoined, and without ever remitting the penalty which has been once threatened for an offence, unleſs ſome ſufficient and manifeſt reaſon intervene.

"Mankind always yield to neceſſity, and when their ſituation is properly underſtood by them, they do it at once, and without pain. A child that finds it abſolutely impoſſible for him to reach

the moon, will never ſtretch his hand towards it again. If he be ſhut up in a room, he will never think of puſhing againſt the wall, becauſe he never knew it give way to him; but he will go to the door, and make repeated attempts to force his way out there, becauſe he has known the door to open. It is the ſame with man in every period of life."

Dr. PRIESTLEY.

SECTION XXXV.

ON THE PASSIONS AND VICES OF BOYS.

Οὐκ οἶδα ὑπὲρ ὅτου ἂν τις νοῦν ἔχων μᾶλλον σπουδάζοι, ἢ ὑπὲρ υἱέος, αὐτοῦ, ὅπως ὡς βέλτιστος ἔσται. *I know not on what a ſerious and ſenſible man ſhould rather employ himſelf than on his ſon, that he may be rendered as good a man a poſſible* PLATO.

Quid leges ſine moribus?
What ſignify laws without good morals? HOR.

WHOEVER has had experience among young people, will have remarked, how early, and with what violence, the vicious propenſities of human nature diſplay themſelves *. To eradicate them is difficult, and perhaps impoſſible. But they may be reſtrained and weakened †, ſo as to be rendered leſs dangerous to future felicity.

There

* Moſt men employ the firſt part of their life to make the remainder miſerable.
MARCHIONESS DE LAMBERT.

† Si literis non potes, at virtuti ſtude. Nemo non ad illam ſatis ingeniosus ubi non acumen quæritur, ſed voluntas. . . Majus tutiuſque eſt virtute quàm literis clarum fieri. . . Quod ſi ad virtutem animi, literarum lux acceſſerit, tum demum conſummatum quiddam atque perfectum eſt id quidem, ſi qua in rebus humanis poteſt eſſe perfectio. *If you cannot ſtudy letters, ſtudy virtue. There is nobody who is not ingenious enough to be good, for*

There are many moſt deſtructive vices of boys, againſt which no vigilance can ſufficiently guard. All that a maſter can do is, to check any tendency to them when he happens to detect it, to correct all converſation and behaviour which lead to the commiſſion of them, and to take care that the pupil is obſerved in retirement as cloſely as circumſtances will allow. Some vices are ſo indelicate, as ſcarcely to admit of being mentioned *. But where there is reaſon to ſuſpect any boy of being habitually guilty of ſuch, delicacy muſt not prevent a ſuperintendant from repreſenting the conſequences in colours as frightful as the imagination can conceive. This is a painful taſk, and requires great addreſs in the execution. I am convinced, much miſery has ariſen in the world from neglecting to perform it. Difficult as it muſt be to a man of delicacy, yet it is certainly deſirable, that while he gives moral diſſuaſives againſt vice in general, he ſhould ſpecify ſome vices, and paint in lively colours the particular ill conſequences which ariſe from them. If virtue in itſelf does

it is not ſo much acuteneſs which is required as inclination. It is greater and ſafer to become famous for virtue than learning. But if to virtue learning ſhall be added, then at laſt ariſes ſomething conſummate and perfect, if there can be any perfection in human affairs. PETRARCH.

* Quædam flagitia honeſtè non poſſum dicere.
Some crimes one can hardly ſpeak of with decency.
CIC.

——Tot puerorum
Obſervare manus, &c. JUVENAL.

no

not appear deſirable, or vice deteſtable, yet the idea, that vice will occaſion pain, diſtempers, imbecility, and premature old age, muſt have weight. Irregular and intemperate paſſions, indulged at a boyiſh age, will blaſt all the bloſſoms of the vernal ſeaſon of life, and cut off all hope of future eminence. The mind will ſympathize with the body, and both will be reduced to a wretched ſtate of weakneſs by too early and exceſſive indulgences. Diſeaſe will infallibly follow vice, and blaſt every bloſſom of youth *. I dwell with earneſtneſs on this ſubject, becauſe the ſucceſs of all our cares in education depends upon it. Add to this, that innocence is of greater value than learning.

The iraſcible paſſions of boys are often very violent. When they diſplay their effects in acts of premeditated malice and revenge, they ſhould certainly meet with correction. A judicious maſter will give general admonitions on the neceſſity of reſtraining the paſſions, and, in particu-

* Paulatim ver id nitidum, flos ille juventæ
Diſperiit, VIS ILLA ANIMI; tum ſqualida tabes
Artus, horrendum! miſeros obduxit, et altè
Grandia turgebant fœdis abſceſſibus oſſa.
Ulcera, proh divûm pietatem! informia pulchros
Paſcebant oculos, et diæ lucis amorem,
Paſcebantque acri corroſas vulnere nares. . . .
Illum alpes vicinæ, illum vaga flumina flêrunt;
Illum omnes Ollique deæ, Eridanique puellæ
Fleverunt, nemorumque deæ ruriſque puellæ
Sabinuſque alto gemitum lacus edidit amne.
FRACAST. Syphillis.

Et CASTUM amiſit, POLLUTO CORPORE, FLOREM.
CATULLUS.

lar caſes, will apply proper puniſhment *. He will do right to repreſent malice and revenge as by no means the effects of a generous and noble ſpirit, but of a bad and an effeminate heart. It will indeed be much better to bring any improper behaviour into diſgrace, than to animadvert upon it with ſeverity. Time, and experience of their bad influence on perſonal happineſs and reputation, will be the moſt effectual remedies for the diſorders of the angry paſſions. Many of them gradually loſe their force as reaſon arrives at maturity, and time effects a reformation, which art could never produce. Much leſs evil happens to young perſons from the iraſcible, than from the concupiſcible, affections. Still, however, great care ſhould be taken to reſtrain them, and religious arguments ſhould always and principally be applied; for the indulgence of the iraſcible paſſions particularly militates againſt the ſpirit of chriſtianity.

Boys are apt to be obſtinate and ſullen. Nothing cures theſe diſtempers ſo effectually as ridicule. They ſhould be laughed out of theſe diſagreeable diſpoſitions, by their ſchool-fellows; and, indeed, this is one of the great advantages of public education, that boys ſhame each other

* Many fooliſhly indulgent perſons will ſay—
——— " Fecimus et nos
Hæc Juvenes." Eſto: deſiſti, nempe, nec ultra
Foviſti errorem. Juv.
But is there one who will ſeriouſly declare that he is not the worſe in many reſpects, for the earlieſt inſtances of vicious miſconduct.
Exigui eſt animi ultio. Juv.

from

from many abſurd and odious habits, which the private pupil may retain through life.

Boys are uſually ungrateful to their inſtructors, ready to ſpeak ill of them, revengeful after proper correction, and prone to be unthankful for the kindeſt treatment. Parents muſt remove this fault, by diſregarding their malice, and by ſhewing gratitude to the maſter.

The buſineſs of correcting the paſſions and bad habits of children, belongs in a particular manner to parents *; but as children are often kept at ſchool, and at a diſtance, during the puerile age, it ought undoubtedly to be comprehended in the plan of ſcholaſtic education. Parents have their ſons at home ſome part of the year. At thoſe times, I am ſorry to obſerve, that they often foment by encouraging bad paſſions. Many conſider anger and revenge as marks of a manly ſpirit, and, by ſeeming pleaſed with their moſt violent effects, by laughing at them, or by not diſcountenancing them, give them additional force. The parents ought to be ſufficiently conſiderate to ſecond the maſter's endeavours, both by precept and example, when they have their children at home. Though they may be diverted with a boy's petulance

* The education of children, according to the laws of God and nature, belongs to the parents themſelves. Inſtructors in the ſchool are merely the ſubſtitutes and repreſentatives of the parent. In caſes of incapacity, or want of opportunity, they may be properly engaged; but it is not to be expected that ſubſtitutes can ever equal the ardour and ſincerity of a principal.

and

and paſſion, during the ſhort time he is with them, they ſhould not ſhew themſelves pleaſed; but ſhould conſider, that theſe beginnings will, in a few years, grow to ſuch a height, as one day to deſtroy their children's happineſs and their own.

If any really think, and I believe they do, that violent paſſions are ſigns of parts and genius, I will beg leave to aſſure them, that I have known the ableſt * boys of the mildeſt affections,

* The love of letters operates as an excellent revulſion on many violent paſſions of the youthful age.

Non pertimiſcendum eſt, ne voluptatis irretiantur illecebris qui ætatis ſuæ florem literarum ſtudiis dedicandum eſſe ſtatuerunt. Tanta ſiquidem eſt oblectatio, paulatim acquirendâ cognitione rerum ſeſe paſcentis animi, ut eâ qui fruuntur, ab iis neque laboris tædium, neque avocantium voluptatum blanditiæ ſentiantur. Itaque ſapienter poëtæ, cum cæteros omnes Deos Veneris imperio ſubdidiſſent, in Minervam modo et in Muſas nihil ei, nihil Cupidini juris eſſe voluerunt. *There is no fear leſt they ſhould be enſnared in the allurements of pleaſure, who have reſolved to devote the flower of their age to the purſuits of literature. Since ſo great is the delight of the mind, feeding itſelf with the gradual acquiſition of knowledge, that by thoſe who enjoy it, neither the fatigue of application nor the enticing avocations of pleaſure are perceived. Wiſely then did the poets determine, when they had ſubjected all the other Gods to the Empire of Venus, that neither ſhe nor Cupid ſhould have any juriſdiction over Minerva or the Muſes.* MURETUS.

I will

tions, and the greateſt dunces the moſt addicted to every bad paſſion, in their moſt violent degrees. However this may be, the paſſions are certainly the cauſes of the greateſt miſeries of human nature; and not to diſcourage them in boys, under all circumſtances whatever, is extreme cruelty *.

I will recommend to young people of the age of nineteen or twenty, Dr. Prieſtly's "Conſiderations for the Uſe of young men," as an excellent book. It does the author great honour, as he certainly would not have written it in the manner he has done, if he had not been a true friend to virtue.

* Non eſt, non, mihi credite, tantum ab hoſtibus armatis, ætati noſtræ periculum, quantum ab circumfuſis undique voluptatibus. *There is not, believe me, there is not ſo much danger to youth from a hoſt of armed enemies, as there is from the allurements of pleaſure which every where ſurround them.* LIVY.

And reſtraints ſhould be laid on all young men, without regard to RANK or fortune,——from the PRINCE, or AN HEIR TO A CROWN, down to the meaneſt ſubject. No one is too GREAT to be checked by a father or a governor.

——— Si non
Intendes animum ſtudiis et rebus honeſtis,
Invidiâ vel amore vigil torquebere.

If you do not apply your mind to ſtudy and virtuous objects, you will be tormented with envy or love, as you lie awake on your bed. HOR.

"It would be happy if ſome vices of a peculiarly unnatural and atrocious kind, could be entirely concealed from the knowledge of young perſons; and, with care, it may perhaps be done, till they

they be too old to be in much danger from temptation to them. In general, however, I would neither conceal from young perſons the knowledge of vice, or deny that temporal advantages and pleaſures may attend vicious indulgences; but let them be always given to underſtand, that theſe advantages and pleaſures are *dearly purchaſed*; *and that, though for a time no viſible inconvenience may attend the career of vice, the time of recompence will ſurely overtake the votaries of it at laſt*; *and that no man will ever violate the rules of temperance, chaſtity, or any other virtue, without being made ſufficiently to repent of it.* . . . A life of pleaſure, as it is improperly called, never fails to have *moſt dreadful intervals of languor and diſappointment.* — When the common amuſements have loſt their ſtimulus, ſo that plays, operas, and aſſemblies, can hardly keep the man of pleaſure awake, and when they have had a ſurfeit of all ſenſual indulgence, they have no reſource but GAMING. . . . High gaming is the greateſt enemy to any thing tranquil, gentle, benevolent, and generous. . . . It cheriſhes every paſſion that has any thing ſordid, dark, and malignant in it: ſo that when carried to exceſs, and joined to diſappointment, it is no wonder that it ends in riot, diſtraction, deſpair, and ſelf-murder." Dr. PRIESTLEY.

"Good education may be illuſtrated by comparing it with its oppoſite. The following account is given by Le Brun of thoſe kings of Perſia who have inherited by blood. "This king is abſolute "in the ſtricteſt ſenſe; for he diſpoſes of the lives "and properties of his ſubjects without control. "He is born in the ſeraglio, and kept there in "priſon, ignorant of what paſſes in the world. "When arrived at a certain age, he is taught to "read and write by a black eunuch, is inſtructed "in the Mahometan faith, and to bear an impla-

"cable

" cable hatred to the Mahometans of Turkey and " of Indoſtan; but not a ſyllable of hiſtory, of " politics, nor even of morality. Far from being " teaſed with things that require application, he is " ſet looſe to ſenſual pleaſure the moment the im- " pulſe takes him. Opium is procured for him, " and other drugs that excite voluptuouſneſs. At " the death of his predeceſſor, he is led from his " priſon to the throne, where all proſtrate them- " ſelves before him, with expreſſions of the moſt " abject ſervility. Surpriſed, nay ſtupified, with " a ſcene ſo new and extraordinary, he conceives " all to be a dream; and it requires time to render " the ſcene familiar. As he is incapable of in- " ſpiring affection or even good-will, his courtiers " have no view but to make a property of him. " Far from offering him good advice, they keep " him ignorant in order to miſlead him. Thus " the Perſian kings paſs their vigour in luxury and " voluptuouſneſs, without the leaſt regard to their " people or to their own reputation." Carneades the philoſopher obſerved, " that the ſons of princes " learn nothing to purpoſe but to ride the great " horſe; that in other exerciſes every one bends to " them; but that a horſe will throw the ſon of a " king with no more remorſe than of a cobler." Muſt I be obliged to think, that the foregoing deſcription, with a few ſlight variations, may ſuit the greateſt part of thoſe who in France and England have been born with the certainty of inheriting a great eſtate? " If there is any characteriſtic pe- " culiar to the young people of faſhion of the " preſent age, it is their lazineſs, or an extreme " unwillingneſs to attend to any thing that can " give them the leaſt trouble or diſquietude; with- " out any degree of which they would fain enjoy " all the luxuries of life, in contradiction to the " diſpoſitions of Providence, and the nature of " things.

" things. They would have great eſtates without " any management, great expences without any " accounts, and great families without any diſci- " pline or œconomy: in ſhort, they are fit only to " be inhabitants of *Lubberland*, where, as the " child's geography informs us, men lie upon their " backs with their mouths open, and it rains fat " pigs, ready roaſted." *The World*, No. 157.

Lord Cheſterfield expreſſes himſelf with peculiar ſpirit upon a different branch of this character. " As for the modern ſpecies of human bucks, I " impute their brutality to the negligence or to " the fondneſs of their parents. It is obſerved in " parks among their betters, the real bucks, that " the moſt troubleſome and miſchievous are thoſe " who were bred up tame, fondled, and fed out " of the hand, when fawns. They abuſe, when " grown up, the indulgence they met with in their " youth; and their familiarity grows troubleſome " and dangerous with their horns."

" A young man, born with the certainty of ſuc- ceeding to an opulent fortune, is commonly too much indulged during infancy, for ſubmitting to the authority of a governor. Prone to pleaſure, he cannot bend to the fatigues of ſtudy: his mind is filled with nothing but plans of imagined happineſs, when he ſhall have the command of that great fortune. No ſooner is he in poſſeſſion, than he ſets looſe all his appetites in purſuit of pleaſure. After a few years of gratification, his enjoyments, by familiarity and eaſineſs of attainment become languid, and at length perfectly inſipid. In the mean time, a total neglect of œconomy reduces him to ſtraits, his debts multiply and become urgent; and he is in the higheſt flow of diſſipation when his enjoyments are at the loweſt ebb. Diſſimulation now ſupplants the native candour of his temper. He muſt promiſe when he knows

knows he cannot perform, and muſt careſs a dun who is his averſion. Deſpairing to retrieve his affairs, he abandons himſelf to profligacy: his peace of mind is gone; and he is now more wretched than formerly happy. Oppoſe to this meteor a young man without fortune, who muſt labour for his bread. He is educated to a calling which he proſecutes with induſtry, but for ſome time with little profit. By perſeverance his circumſtances becoming eaſy, he thinks of marriage. He delights in his wife and children; and his grand object is to make a fortune for each of them. They are all put into a good way of living. One of his ſons is aſſumed as his partner in buſineſs; upon whom, by degrees, is devolved the laborious part. And now our merchant finds ample leiſure to indulge in the comforts of ſociety. He ends his days with a grateful ſenſe of the goodneſs of Providence, in beſtowing bleſſings on him with a liberal hand. Let us now compare.—— But there is no compariſon. No man of ſenſe would chuſe to be the perſon firſt deſcribed. A man on the contrary muſt be ambitious beyond meaſure, who would not be ſatisfied with the lot of the other. I can figure no ſtate more happy, if it be not that of a man who for years has applied himſelf to buſineſs, ſweetened by a taſte for letters. Fortune throws into his lap a large eſtate, of which he had no expectation. Having been taught by experience that his own wants are eaſily ſupplied, he exerts his uſual induſtry to make his friends happy, and to remedy the wants and diſtreſſes of his fellow creatures. Can any ſtate be figured more oppoſite than this to that firſt mentioned, with reſpect to every comfort of life?"

Lord KAIMS.

SECTION XXXVI.

ON KNOWING THE WORLD AT AN EARLY AGE.

" And verilie they bee feweſt in number, that bee happie or wiſe, by unlearned experience. And looke well upon the former life of thoſe fewe, whether your example be old or young, who, without learning, have gathered, by long experience, a little wiſdome, and ſome happineſs; and whan you doe conſider what miſchiefe they have committed, what daungers they have eſcaped (and twentie for one doe periſh in the adventure), than thinke well with yourſelfe, whether ye would, that your own ſonne ſhould cum to wiſdom and happineſs by the way of ſuch experience or no."

ROGER ASCHAM.

THE knowledge of the world, in its comprehenſive ſenſe, is a knowledge greatly to be deſired. To underſtand the human heart, to know human manners, laws, languages, and inſtitutions of every kind, and in various nations, and to be able to reflect on all theſe with moral and political improvement, is an attainment worthy of the greateſt ſtateſman and the wiſeſt philoſopher *.

* Hæc omnia noſſe ſalus eſt adoleſcentulis. *The knowledge of all theſe things is indeed ſafety to young men— but not the knowledge of vices, and the arts of deceit.* TER.

But

But there is a knowledge of the world of a very inferior kind, which many parents value at a high price *. Greek and Latin are always

* "The affair of KNOWING THE WORLD, about which WEAK AND FANTASTIC people make ſo much noiſe, and which one hears them perpetually inſiſting upon with ſo much ſufficiency, is, of all others, the niceſt and moſt momentous ſtep that is made in education. A young man, they tell us, muſt know the world; therefore, ſay they, puſh him into it at once . . . I, on the other hand, take upon me to ſay, Therefore keep him out of that world, as long as you can . . . . See then if the proper way to ſecure him from theſe inconveniences, be not to keep him at a diſtance from the world; and when you let him into ſome knowledge of it, to do it ſeaſonably, gradually, and circumſpectly; to take the veil off from ſome parts, and leave it ſtill upon others; to paint what he does not ſee, and to hint at more than you paint; to confine him, at firſt, to the beſt company, and prepare him to *make allowances even for the beſt*; to *preſerve in his breaſt the love of excellence*, and encourage in him the generous ſentiments he has ſo largely imbibed, and ſo perfectly reliſhes; yet temper, if you can, his zeal with candour, inſinuate to him the prerogative of ſuch a virtue as his, ſo early formed and ſo happily cultivated, and bend his reluctant ſpirit to ſome aptneſs of pity towards the ill-inſtructed and the vicious; by degrees to open to him the ill condition of that world to which he is approaching, yet ſo as to preſent to him, at the ſame time, the certain inevitable miſery of conforming to it: laſt of all, to ſhew him ſome examples of that vice which he muſt learn to bear in others, though deteſt

ways mentioned with contempt, on a comparison with it. In compliance with custom indeed, and to get him out of the way, the boy is placed at school; but the knowledge to be gained there is little esteemed by the empty votaries of fashion. Men and things *, not words, are magisterially pointed out as the proper objects of study, by those who know little of men, things, or words. It is not the knowledge of books, say they, which he is to pursue, but the knowledge of the world; ignorant that the knowledge of books is necessary to gain a valuable knowledge of the world.

The parents who give such directions to their children, are themselves merely people of the

test in himself . . . In a word, to inform the minds of youth with such gradual intelligence, as may prepare them to see the world without surprise, and live in it without danger."

See Bp. HURD.

* Nonulli, dum ἀνύπλοις, ut aiunt, ποσιν ad *res* discendas festinant, sermonis curam negligunt, & malè affectato *compendio*, in maxima incidunt *dispendia*. Etenim cum res non nisi per vocum notas cognoscantur, qui sermonis vim non callet, is passim in rerum quoque judicio cæcutiat, hallucinetur, deliret necesse est. *Some, while they hasten* ἀνύπλοις ποσιν, WITH UNWET FEET, *as they say, to learn things, neglect the care of language and words, and unfortunately pretending to have found a shorter way, go the longest way about. For as things cannot be known but by words, the marks of things, he who understands not words, must necessarily be blind, mistaken, and foolish in his judgment of things.*

ERASMUS.

world,

world, as it is called; perſons for the moſt part of very moderate underſtanding, who have never made any ſolid improvements in learning, and conſequently never felt its pleaſures or its advantages. They have perhaps raiſed themſelves by dint of worldly policy, by the little arts of ſimulation and diſſimulation *; and having ſeen the effects of dreſs, addreſs, and an attention to exterior accompliſhments, but at the ſame time having been totally unacquainted with real and ſolid attainments, they are naturally led to wiſh to give their children the MOST USEFUL education, which, according to their ideas, is a knowledge of the world.

But what is the knowledge of the world? A knowledge of its follies and its vices; a knowledge of them at a time of life, when they will not appear in their true light, CONTEMPTIBLE IN THEMSELVES, AND THE SOURCES OF MISERY; BUT FLATTERING AND PLEASURABLE. To ſee theſe at a boyiſh age, before the mind is properly prepared, will not cauſe an abhorrence, but an imitation of them. To introduce boys to ſcenes of immoral and indecent

* Ignaviſſimi homines . . aliud clauſum in pectore, aliud promptum in linguâ habere; AMICITIAS, INIMICITIAS, non ex re, ſed ex commodo eſtimare; magiſque vultum quàm ingenium bonum habere. *Moſt daſtardly men—they have one thing concealed in their heart, and another at their tongues end. They entertain friendſhip or enmity, not according to their real ſentiments, but according to convenience. They have rather a good outward appearance than a good diſpoſition* SALLUST.

behaviour, is to educate them in vice, and to give the young mind a foul ſtain, which it will never loſe.

And yet I have known parents, in the metropolis, ſuffer boys of fourteen or fifteen to roam whitherſoever they pleaſed, to frequent places of public diverſions by themſelves, to return home late in the evening, and all this with plenty of money *, and without giving any account of the manner of conſuming either that or their time †. The parents were pleaſed with their

* Plautus ſays, it is ſafer to put a knife into the hands of a child, than money.

† Inepta patris lenitas et facilitas prava.

The abſurd lenity and pernicious indulgencies of a father.

Obſonet, potet, oleat unguenta de meo.
Amat? dabitur à me argentum ubi erit commodum.
Fores effregit? reſtituentur: diſcidit
Veſtem? reſarcietur,—— FACIET QUOD LUBET,
Sumat, conſumat, perdat, decretum eſt pati.

Let him eat, drink, and dreſs at my expence. Is he in love? I will give him money whenever it ſhall be convenient to him. Has he broken doors? They ſhall be mended. Has he torn a garment? It ſhall be ſewed up again; he ſhall do what he pleaſes, let him take, ſpend, and deſtroy—— I am reſolved to bear it. TER.

Detur aliquid ætati; ſit adoleſcentia liberior; non omnia voluptatibus denegentur; non ſemper ſuperet vera illa & directa ratio. Vincat aliquando cupiditas voluptaſque rationem . . . poſtremo cùm paruerit voluptatibus, dederit aliquid temporis ad ludum ætatis, atque ad inanes haſce adoleſcentiæ cupiditates,

their ſon's proficiency in the knowledge of the world; the ſons were pleaſed with liberty. All, for a ſhort time, went on to their mutual ſatisfaction. But after a few years a ſad reverſe uſually appeared. The boy became a ſpendthrift and a debauchee; alienated his father's affections by incurring debt, and ruined his conſtitution by every ſpecies of exceſs. What remained after his money and his health were diſſipated? No learning; no reliſh for the

cupiditates, revocet ſe aliquando ad curam rei domeſticæ, rei forenſis, reipublicæ, ut ea quæ ratione antea non perſpexerat, ſatietate abjeciſſe, experiendo contempſiſſe videatur. *Let ſome allowance be made for age; let youth have a little liberty; let not every thing be denied to pleaſure; let not that ſtrict and unerring reaſon always prevail. Let deſire and pleaſure ſometimes get the better of reaſon. At laſt, when he ſhall have indulged his pleaſures, and ſhall have given ſome of his time to the amuſement of his age, and to thoſe fooliſh deſires of youth, let him recall himſelf one day or other to the cares of a family, of forenſic buſineſs, of the public, that he may appear to have thrown away from ſatiety, to have deſpiſed from experience, thoſe things which he had not ſeen through before by the force of his reaſon.*

CIC.

Theſe are the very ſentiments of a profeſſed modern man of pleaſure. They were not the real ſentiments of Cicero. They were not found in any of his moral pieces, but in an oration. Now it is well known, that advocates, in a ſpeech at the bar, will often advance opinions to ſerve a cauſe, very different from their own conviction. Cicero was certainly a man of ſtrict virtue and temperance, and taught virtue both by precept and example.

works of literary taſte. The ſpring of life, when the ſeeds of theſe ſhould have been ſown, was employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

It is uſual, in teaching this knowledge of the world, to ſpare no pains in acquainting the pupil with the tricks and deceits of mankind. At the age of fourteen or fifteen, his mind is impreſſed with the ideas of ſharpers, hypocrites, and diſſemblers. He is taught to conſider mankind in maſquerade, and to believe, that all with whom he has any intercourſe, have ſome deſign upon him. He is therefore armed with arts and tricks to counteract the attacks of his aſſailants. He is taught indeed to aſſume the appearance of good qualities; but it is not for their own ſake, but merely to facilitate deception. In the progreſs of this diſcipline, all the native ſentiments of truth and honour are neceſſarily diſcarded. Suppoſing that the deceiving arts, acquired by this mode of inſtitution, may ſerve intereſted purpoſes, yet the end is not worth the means. No wealth, no power, no popularity, can compenſate corruption of heart, and ſelf-abaſement. Such characters as have nothing but external accompliſhments to recommend them, may indeed be greatly admired and approved by vain and weak underſtandings, which penetrate no deeper than the ſurface; but they are deſpiſed by all the truly ſenſible, and pitied by all the truly good.

Boys, indeed, early initiated in the world, uſually

uſually have a forwardneſs of behaviour *, and a degree of loquacity which pleaſes ſuperficial people †. He who is attending to his books, and collecting ideas which will one day render him a bleſſing and an honour to all with whom he is connected, will appear dull, awkward,

* When a boy of thirteen or fourteen has loſt the graceful infirmity of bluſhing, there are ſmall hopes. But

Erubuit ; ſalva res eſt.
While he bluſhes all is ſafe. TERENCE.

† The obſervations of Dr. Watts, on the ſubject of behaviour and external deportment, appear to me well worthy of attention.

" But among all the accompliſhments of youth, there is none preferable to a decent and agreeable behaviour among men, a *modeſt freedom of ſpeech*, a ſoft and elegant manner of addreſs, a graceful and lovely deportment, a cheerful gravity and good humour, with a mind appearing ever ſerene under the ruffling accidents of human life. Add to this, a pleaſing ſolemnity of reverence when the diſcourſe turns upon any thing ſacred and divine, a becoming neglect of injuries, a hatred of calumny and ſlander, a habit of ſpeaking well of others, a pleaſing benevolence and readineſs to do good to mankind, and ſpecial compaſſion to the miſerable; WITH AN AIR AND COUNTENANCE, IN A NATURAL AND UNAFFECTED MANNER, EXPRESSIVE OF ALL THESE EXCELLENT QUALIFICATIONS." Dr. WATTS.

I muſt here recommend Dr. Watts's IMPROVEMENT OF THE MIND, and indeed all his didactic works, as admirably well adapted to form the riſing generation, and to inſtil thoſe virtuous and religious principles, which, in the faſhionable modes of education, are much neglected.

and unengaging to many, in compariſon with the pert ſtripling, who has been plunged into vice and diſſipation before he knows the meaning of the words. The reception which the latter meets with in company, gives him additional ſpirits, and the poor parents uſually triumph a while in the conſcious ſuperiority of their judgment. In four or five years they commonly ſee and feel the effects of their folly. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compaſſionated; but if ever it ariſes from affectation of ſingularity, pride, vicious principles, or careleſſneſs concerning their offspring, it deſerves the ſevereſt reprehenſion.

It is obvious, to obſerve in the world multitudes of beardleſs boys aſſuming airs of manhood *, and practiſing manly vices, to obtain a title to the appellation of men. The preſent age abounds with ſuch examples. Theſe are the unhappy objects whom their injudicious parents have extruded from the foſtering wing into the wide world, before nature had given ſufficient maturity. Their emaciated looks inform the ſpectator, that a ſecret canker has preyed on the flower of their youth. Their words,

* Citò prudentes, citò mariti, citò patres, citò ſacerdotes, citò omnis officii capaces et curioſi.—— *Early wiſe men, early huſbands, early fathers, early prieſts, early capable, and deſirous of undertaking every office.* SENECA.

I will remark in this place, that it is a ſymptom of great corruption in modern manners, that no veneration is paid to old age.

their

their dreſs, their actions, all combine in proving that they are far advanced in the ways of vice, and have been familiarly acquainted with its conſequent miſeries. The years which ſucceed a vain, a wicked, and a moſt wretched youth, are often ſpent in nurſing a ruined fortune, and a ſhattered conſtitution *.

A moſt fatal miſtake is made by parents of all claſſes in the preſent age. Many of them ſeem to think vice and irregularity the marks of ſenſe and ſpirit in a boy; and that innocence, modeſty, ſubmiſſion to ſuperiors, application to ſtudy, and to every thing laudable, are the ſigns of ſtupidity. They often ſmile at the tricks of a young villain, and even ſeem pleaſed with boyiſh profligacy. Hence it happens, that their offspring frequently proves a ſcourge to them, and that they feel that ſting, which, to uſe Shakeſpeare's expreſſion, is ſharper than a ſerpent's tooth, the ſting inflicted by a thankleſs, an immoral, an ignorant, an extravagant, and an infidel child †. A valuable acquiſition, this premature knowledge of the world, which pro-

* If they read a book at any time (ſi quod eſt interim otii a venatu, poculis, aleâ, ſcortis: *If they have any interval of leiſure from hunting, drinking, cards, &c.)*, it is a play-book or ſome pamphlet of news, and that at ſuch ſeaſons only when they cannot ſtir abroad, nor drive away time. Their ſole diſcourſe is horſes, dogs, and what news?

BURTON.

† Why died it not from the womb? Job, iii. 11.

duces ſuch fruits! and that it often does produce them, obſervation will abundantly evince *.

I cannot help thinking, that prudence, as well as reaſon and religion, requires, that a parent ſhould do all he can to preſent his child to the community UNSPOTTED †. The faireſt ſide of the world ſhould be exhibited to his view. Vice in every mode and degree ſhould be concealed. Diſhoneſty, in which I comprehend all the arts which are incompatible with truth, ingenuouſneſs, and ſimplicity of manners, ſhould never be mentioned but with deteſtation. What then, ſays an objector, would you expoſe him, unprepared and unappriſed, to a wicked and an artful world? No; I would prepare him in the beſt manner, by fixing deeply in his boſom principles of piety and moral honeſty. He ſhould be kept under the eye of a parent, or a faithful inſtructor, as long and as conſtantly as poſſible.

* "For the end anſwers the means. The childe was taught to obedience when it might; now it is too olde to learn. The childe was not bended when it was tender; now it is too ſtiffe, it will follow its own bent. The parent may thank himſelfe for the evill conſequences from that neglect, and humble himſelfe to ſmart patiently, for ſmart he muſt, if he have any feeling. . . He had his childe in his hande, and might have carried him on fairly, and have taught him to knowe God, himſelfe, and his parents."

WOODWARD's Childe's Patrimonie.

† Sincerum eſt niſi vas quodcunque infundis aceſcit. *Unleſs the veſſel is pure, whatever you pour into it will turn ſour.* HOR.

And

And when he muſt be introduced into the world at large, let his inſtructor tell him what diſeaſes and what miſeries inevitably await immoral and intemperate indulgence *. With ſuch

* Let him learn, that, in all ſituations and circumſtances of life, RECTITUDE OF CONDUCT, whether the event, with reſpect to externals, be fortunate or unfortunate, is the only infallible ſource of human happineſs. The cardinal virtues point out a ſtraight road, eaſy to find, and pleaſant to travel. Go right forwards, and μήκέτι μοι λέγε, πῶς γένηται; ὅπως γὰρ ἂν γένηται, σὺ αὐτὸ θήσεις καλῶς, καὶ ἔσται σοι τὸ ἀποβὰν εὐτύχημα. *Do not ſay to me any more, how will it be? for however it be, you will ſet it right, and the event to you will be lucky.*

EPICTETUS.
Mrs. CARTER's Tranſ.

Quintilian ſays, the art of oratory in actu poſita eſt, non in eventu, *is in the act, not in the event.* We may ſay the ſame of the art of life.

Ἐν τῷ βίῳ καλῶν, καὶ ἀγαθῶν, οἱ ΠΡΑΤΤΟΝΤΕΣ ΟΡΘΩΣ ἐπιτυχόντες γίγνεται. *With reſpect to things laudable and good in human life, it is the right actors only that attain the poſſeſſion of them.* ARISTOT.

See HARRIS's Treatiſe on Happineſs.

By purſuing objects which appear virtuous, great, and noble, without regard to ſelfiſh and narrow motives, our nature becomes dignified.—ERIGIMUR, ELATIORES FIERI VIDEMUR; humana deſpicimus, cogitanteſque ſupera ac cœleſtia, hæc noſtra ut exigua et minima contemnimus. — *We are lifted up, we ſeem to become more elevated; we deſpiſe human things, and fixing our thoughts on things above, look down with contempt on theſe concerns of ours as ſuperlatively mean and little.* CICERO.

ſuch preparation, and with the bleſſing of Providence, which will probably attend it, there will be little danger, but that a young man will make valuable advances in virtue and learning, and receive their reward.

On the contrary, he who is early taught to know the world will certainly love it, and will conſider ſome of the greateſt trifles in it as matters of the higheſt importance. COMPANY and diverſions, however immoral, while they are FASHIONABLE, will be ſought with more ardour than any of thoſe improvements, and intellectual delights which the philoſophers ſo warmly and ſo juſtly recommend. What attention will a youth of fifteen pay to the Lyceum, or the portico, who is allowed to roam without controul in the vicinity of Covent Garden?

It is common to expatiate on the value of bought experience; but ſurely it is folly to buy that which always coſts dearly, and may be had gratis from books and living inſtructors.

I beg leave to inſert in this place, the following paſſages from Archbiſhop Secker.

"Now, the only univerſal precaution that can be in this reſpect, chriſtianity hath furniſhed, by introducing a ſtated method of inſtruction unknown before; which, joined with the parents private care, is, to the generality of mankind, ſufficient for the purpoſes of intellectual and moral improvement. But to perſons of more extenſive influence, a more particular and appropriated inſtitution is neceſſary, for the world's ſake as well as their own. This, with regard to the teachers of religion, men almoſt without exception acknowledge, but too commonly forget it in another caſe of no leſs importance; theirs I mean, where authority is to enforce the laws of conduct, and whoſe example is to lead

lead the way in life. Here ſometimes a wrong caſe, often an imperfect one, is taken by the fondeſt parents. The outward accompliſhments and decencies of behaviour they teach them with great exactneſs, and do well; but then, without the leaſt further proviſion, ſend them abroad into the ſchool of the world, there to learn what they can. The conſequence is, what muſt naturally be expected; trifles and follies, ever readieſt at hand, and beſt ſuited to the unjudging mind, get firſt into poſſeſſion, and, in many, leave place for nothing elſe to enter. Such, unqualified for the valuable employments of life, muſt loſe th ir days in the low amuſements of a falſe and effeminate politeneſs; hoping for no higher a character, than a ſet of creatures, equally contemptible, can give one another by mutual admiration; and happy, after all, if they chance to preſerve an innocent worthleſſneſs."

"The benefits of converſation greatly depend on the previous attainments, both of thoſe who are ſuppoſed to communicate knowledge, and to receive it. If, therefore, inſtruction be neglected, converſation will grow trifling; if perverted, dangerous. Still acquaintance with the world, however corrupted, may be a uſeful part of education; but then it muſt be the laſt. It gives a beautiful poliſh; but of this the beſt prepared mind will be the moſt ſuſceptible. It teaches many things; but good or bad, according as the learner is qualified to diſtinguiſh. He, whom improved good ſenſe, hath enabled to obſerve upon common practice, will extract wiſdom and virtue from the vices and follies of mankind. But ſuch as are ignorant, and capable only of imitating, will of courſe admire the worſt of what they ſee; and be the more effectually ruined, the more they aim to be accompliſhed. It is therefore a mercileſs thing, to throw out poor

creatures, unprincipled in what is right, to ſhift for themſelves where ſo much wrong is to be learned."

"Regular cultivation of the underſtanding then, is what good education begins with. The earlieſt branch of this acquaintance with uſeful languages, unlocks the treaſures of ancient learning, and makes the improvement of every age and climate our own. Then the politer parts of literature moſt agreably open the faculties, and form the taſte of young perſons; adorn our diſcourſe and endear our company in riper years; give a grace to wiſdom and virtue; relieve the fatigue of our buſy hours, and elegantly fill up the leiſure of our vacant ones. At the ſame time, the art of juſt reaſoning opportunely comes in, to curb the licence of imagination, and direct its force; to fix the foundations of ſcience; aſcertain the degrees of probability, and unveil ſpecious error. With this guide we proceed ſecurely. Knowledge of nature opens the univerſe to our view; enables us to judge worthily of the conſtitution of things; ſecures us from the weakneſs of vulgar ſuperſtitions, and contributes, in many ways, to the health and ſecurity, the convenience and pleaſure of human life. If from hence we go on to ſurvey mankind, a contemplation of their different ſtates in different ages, eſpecially of their ancient regulations and laws, the public wiſdom of brave and great nations, will furniſh variety of uſeful reflections to the mind, often teaching us to improve our own condition, often to be happy in it."

"Above all, application ought to be ſecured by the authority of a prudent inſtructor, and emulation excited by a number of fellow-learners."

"And when ſhould the ſcience of life be taught but in the beginning of life; before evil habits are formed; whilſt the natural regard to truth and right, the only inward reſtraint of incautious

cautious youth, remains uncorrupt; and the ſeeds of ſin lie yet ſomewhat looſe on the ſurface of the mind; much harder to be cleared away, when once they have taken root, and twiſted themſelves ſtrongly about the heart. This, therefore, is the favourable opportunity, in which authority and reaſon muſt exert at once their joint force. For diſcipline without inſtruction is mere tyranny; and inſtruction without diſcipline, little better than uſeleſs talk. Things owned to be fit and good are neglected, becauſe diſagreable; things evidently hurtful purſued for preſent pleaſure. Here authority comes in to the aid of reaſon; enforces virtuous application; reſtrains vicious indulgencies; tempers the warmth of youth; prepares us for the future ſubordinations of life; conducts us ſafe through the unſeen dangers of our moſt dangerous time; and then by gentle degrees withdraws its influence, as the power of ſelf-government grows up, where want of this care leaves young perſons too ſoon in the worſt of hands, their own; it is dreadful to ſee, into what irretrievable miſeries they plunge, in the very beginning of their courſe. And, therefore, the more liberty they are afterwards to enjoy, the more prudent, though not ſtricter, reſtraint they ſhould be under at firſt, and entered by ſlow ſteps into the world at large, with all poſſible cautions given them of the hazards they are going upon, and (God knows) have little reaſon to be eager for."

"To you, who are parents, nature itſelf hath given a tender concern for your children's welfare, as your own, and reminds you juſtly, that, as you have brought them into the dangers of life, your buſineſs is to provide, that they get well through them. Now, the only proviſion commonly attended to, of wealth and honours, can never produce happineſs, unleſs the mind, on which all depends, be

taught to enjoy them properly. Fortune, without this, will but lead them to more abandoned ſallies of extravagance, and expoſe them to more public cenſure. Education then is the great care with which you are intruſted; ſcarce more for their ſakes than your own. You may be negligent of your ſon's inſtruction, but it is on you as well as himſelf, that his ignorance and contemptibleneſs will bring both reproach and inconvenience. You may be regardleſs of his morals; but you may be the perſon who will at laſt moſt ſeverely feel the want of them. You may be indifferent about his religion; but remember, dutifulneſs to you is one great principle of religion, and all the reſt promote ſuch habits as you may bitterly repent, when it is too late, your omiſſion to cultivate in him, and live and die miſerable on his account, whom timely care would have made your joy and honour."

"Therefore, in a caſe of ſuch moment, let no falſe ſhame nor favourite paſſion prevail over you, but "Give your hearts early to the Lord that made you." Lay the foundations of your lives ere, on the firm ground of chriſtian faith; and build upon it whatever is juſt and good, worthy and noble, till the ſtructure be complete in moral beauty. The world, into which you are entering, lies in wait with variety of temptations. Unfavourable ſentiments of religion will ſoon be ſuggeſted to you, and all the ſnares of luxury, falſe honour, and intereſt, ſpread in your way, which, with moſt of your rank are too ſucceſsful, and to many fatal. Happy the few, that in any part of life become ſenſible of their errors, and with painful reſolution, tread back the wrong ſteps which they have taken! But happieſt of men is he, who, by an even courſe of right conduct, from the firſt, as far as human frailty permits, hath at once avoided the miſeries of

of ſin, the ſorrows of repentance, and the difficulties of virtue; who not only can think of his preſent ſtate with compoſure, but reflects on his paſt behaviour with thankful approbation; and look forward with unmixed joy to that important future hour, when he ſhall appear before God, and humbly offer to him a whole life ſpent in his ſervice."

Archbiſhop SECKER.

SECTION XXXVII.

ON INSPIRING A SENSE OF HONOUR AND A LOVE OF TRUTH.

Ego verum amo, verum volo dici mihi, MENDACEM ODI. *I love the truth, I will have the truth told me, I hate a liar.* PLAUTUS.

Μάλιστα δὲ καὶ περὶ τῶν πάντων, ΕΛΕΥΘΕΡΟΣ ΕΣΤΩ ΤΗΝ ΓΝΩΜΗΝ. *But chiefly, and before all things, let him be liberal in his opinions.* LUCIAN.

IT is to be regretted, that at places where intellectual accomplishments have been taught with the greateſt ſucceſs, very little attention has been paid to moral inſtruction *. From ſome defect in their original conſtitution, and from no fault of the preſent ſuperintendants, it has happened, that the whole time appropriated to inſtruction is engaged in the purſuit of literature alone.

I really cannot comprehend how a liberal education † can be complete, unleſs ſuch moral ſentiments

* Cicero ſays, Neque disjuncti doctores, ſed iidem erant vivendi præceptores atque dicendi, ut ille apud Homerum, Phœnix. *The teachers were not ſeparated, but the inſtructors in the art of living and ſpeaking were the ſame, as Phœnix in Homer.*

† De liberalibus ſtudiis quid ſentiam ſcire deſideras? Nullum ſuſpicio, nullum in bonis numero,

QUOD

ſentiments be infuſed as becomes a liberal mind. A love of truth *, and a nice ſenſe of honour †, appear to me indiſpenſably requiſite in the character of a real gentleman. Excluſively of their value as moral virtues, they are the nobleſt ornaments. I recommend, therefore, that every

QUOD AD ÆS EXIT. . . Quare liberalia ſtudia dicta ſunt vides, quia homine libero digna ſunt. Cæterùm UNUM STUDIUM VERE LIBERALE EST QUOD LIBERUM FACIT. *Do you deſire to know what I think of liberal ſtudies? I admire none, I number none among good ſtudies, the end of which is money. . . . You ſee why they were called liberal ſtudies — becauſe they are worthy of a liberal man. But that ſtudy only is liberal which renders one liberal, or of a free and enlarged mind.* SENECA.

* Ο μεγαλόψυχος ΠΑΡΡΗΣΙΑΣΤΙΚΟΣ, καὶ ΑΛΗΘΕΥΤΙΚΟΣ. *A man of a great ſoul is a free ſpeaker, and a ſpeaker of truth.* ARISTOT.

† The idea of honour is ſuſceptible of a greater degree of vivacity than any other ſentiment of the mind; and it ſeems as if nature had given it this force, to incline men to aim more at perfection, and to induce them, upon proper occaſions, to ſacrifice to it the deſire of conveniences, pleaſures, and even life itſelf. All that is neceſſary is, not to miſtake the idea which we ought to entertain of perfection. Father GERDIL.

Hi mores, hæc duri immota Catonis
Vita fuit, ſervare modum, finemque tenere,
Naturamque ſequi, patriæque impendere vitam,
Nec ſibi, ſed toti genitum ſe credere mundo.
Juſtitiæ cultor, RIGIDI SERVATOR HONESTI,
In commune bonus, nulloſque Catonis in actus
Subrepſit, partemque tulit ſibi nata voluptas.
See ROWE's Lucan, lib. ii.

method

method may be purſued, which can fix them deeply in the mind of the pupil.

Every one who has been much converſant with very young boys, muſt know how prone they are to ſpeak untruths. The habit often grows up with them; and it is ſo connected with every thing mean *, baſe, and ungenerous, that I never can expect a conduct good or great from him in whom it habitually prevails.

In a plan of education, then, I would aſſociate every diſgraceful idea, which human ingenuity can invent, to the idea of a liar. Inſtead of teaching a boy ſimulation and diſſimulation, I would ſtigmatize every deceitful trick with a mark of infamy. The boy who had been guilty of ſuch meanneſs, ſhould be for ſome time compelled to ſit alone, and it ſhould be conſidered a diſgrace to have any intercourſe with him. On the contrary, every reward, praiſe, and indulgence, ſhould be allowed, in the ſight of the reſt, to him who had acted or ſpoken in a manner remarkably open and ingenuous.

If the culprit is too callous to be affected with ſhame, the capital puniſhments of the ſchool muſt be inflicted on his perſon. It is a painful neceſſity. But I conſider the habit of

* Τὸ ψεύδεσθαι δουλοπρεπὲς. *To lie, is the mark of a ſervile mind.* PLUTARCH.

Not even lies ſpoken in jeſt, or innocent lies, are to be allowed, Plutarch ſays of Ariſtides, Φυσιν ἱδρυμένην ἐν ἤθει βεβαίῳ καὶ πρὸς τὸ δικαιον ἀτενῆ, ψεῦδος δ' οὐδ' ἐν παιδιᾷ τινι τρόπῳ παριεμένην. *His nature was fixed in principle, and inflexibly juſt; by no means admitting a lie, even in jeſt.*

violating

violating truth, as a plentiful ſource of all moral turpitude *, and I would neglect no methods which can prevent its arrival at maturity. If it is unreſtrained, it may probably grow up till it inſtigates to the commiſſion of crimes of which the laws may take cognizance. It will inevitably deprive the perſon in whom it appears, of their eſteem, whoſe good opinion is truly deſirable, and will degrade him beneath the rank of a gentleman, however elevated his condition. Were no other conſequences to ariſe than thoſe which terminate in the perſon's own mind, it would be ſtill more deſirable to pluck the vice up by the roots, as ſoon as it appears to vegetate. It renders the mind little and narrow; it diſtreſſes it with the invention of deceit, with the fear of detection, and with the perpetual fabrication of poor excuſes and falſe pretences.

Boys ſhould alſo be taught to act a juſt and an honourable part in all their little pecuniary tranſactions. Fraud and covetouſneſs appear very early. If one is thoughtleſs and extravagant, there is another ready to take advantage of his folly, and to lend ſome of his little ſtore on exorbitant intereſt. Such practices unreſtrained, ſow the ſeeds of future uſury and prodigality. Let boys therefore be obliged

* Πιστὸν ἀπίστοις ὐυδέν. *No faith can be repoſed in thoſe who have violated their integrity.* PINDAR.

It was ſaid of the holy father, Pope Alexander the VIth, and Borgias his ſon, The father never ſpoke what he meant, the ſon never did what he ſpoke. Bad models! though obliquely recommended by ſome inſtructors.

to

to give an account of their expences whenever called upon; and whenever meanneſs or fraudulent tricks are detected, let them be corrected by the infliction of diſgrace, or ſevere puniſhment. I have ſeldom, in this Treatiſe, inſiſted on ſeverity of puniſhment. I never would urge it in the extreme, but for flagrant violations of morality. I recommend it here, as I ſhould amputation for a mortified limb, becauſe I think the ſalvation of every thing valuable depends upon it. A man without much learning may be happy and uſeful *; but a wicked man muſt be wretched †, and a burden to all around him. And the boy will ſcarcely fail of being a bad man, who is ſuffered to practiſe fraud and vice in his infancy, and without proper reprehenſion.

The temptations which preſent themſelves to boys, and allure them to lay out money, are often irreſiſtible. They ought, therefore, to be allowed a little weekly ſtipend. But proper

* It has been often ſuggeſted that learning has not a favourable influence on the morals. If this is ſometimes true, it probably ariſes from neglecting to give as much attention to moral as to literary inſtruction. It may alſo ariſe, in ſome meaſure, from the world's paying a greater reſpect to learning than goodneſs of heart. "For, cry out (ſays Montaigne), of one that paſſes by, to the people, O what a learned, and of another, O what a good man goes there! they will not fail to turn their eyes, and addreſs their reſpect to the former. There ſhould then be a third cryer, O the puppies and coxcombs!" MONTAIGNE's Eſſays.

† Nemo malus felix.
No bad man is happy. JUV.

precautions

precautions muſt be taken to prevent their expences exceeding their incomes. The habit of contracting a debt, is pregnant with fatal conſequences. Let the perſons, therefore, of whom they purchaſe their fruit and their toys, be ſtrictly enjoined not to give credit. I do not wiſh a boy to be reſtrained in expending his money, when once it is given him. I do not think it right that he ſhould be required to hoard his allowance. A miſer at any age is pitiable and contemptible, but a boy-miſer is alſo deteſtable. If all that is mean and ſelfiſh is found at that period of life, what can be expected in old age? While care is taken to make a boy's dealings, wherever money is concerned, fair, open, and honourable, I would leave the expenditure of it to his own judgment. It is given him for his little innocent pleaſures; and let not thoſe pleaſures be interrupted and ſpoiled by the unneceſſary interpoſition of authority.

I inſiſt on the neceſſity of furniſhing the young mind, as early as poſſible, with principles of honour and honeſty, becauſe they will then not eaſily be eradicated, and becauſe I conſider them as of much more importance to the ſtate * and the individual, than the principles of litera-

* Ικανὸν δὲ, ἐὰν ἕκαστος ἐκπληρώσῃ τὸ αὐτου ἔργον. Εἰ δὲ ἄλλον τινα ΑΥΤΗ (ΠΑΤΡΙΔΙ) κατεσκευαζες ΠΟΛΙΤΗΝ ΠΙΣΤΟΝ ΚΑΙ ΑΙΔΗΜΟΝΑ, οὐδὲν αὐτὴν ὠφελες; *But it is ſufficient, if each performs his own proper buſineſs. Now, if you have prepared for your country one honeſt and conſcientious member of it, have you done it no ſervice?* EPICTETUS.

ture,

ture. To ſend out into the world a youth adorned with all the arts of human learning, but deficient in good principles and virtuous habits, is to let looſe upon mankind, that fell animal of prey, an accompliſhed villain *.

I am ſorry to have ſeen many parents pleaſed with artful management in their child, and attributing a ſucceſsful deceit to ſuperior ſenſe. They ſhould reprobate any ſuch appearance, as the effect not of ſenſe, but of CUNNING †; a low and deſpicable quality, poſſeſſed in perfection by the meaneſt intellects, combined with the moſt depraved hearts, and vilifying human nature ‡.

* Ἄνθρωπος δέ, ὡς φάμεν, ἥμερον (ζῷον) ὅμως μὲν ΠΑΙΔΕΙΑΣ ΤΗΣ ΟΡΘΗΣ τυχὸν καὶ φύσεως εὐτυχοῦς, θειότατον ἡμερώτατόν τε ζῶον γίγνεσθαι φιλεῖ· ΜΗ ΙΚΑΝΩΣ ΔΕ Η ΜΗ ΚΑΛΩΣ ΤΡΑΦΕΝ, ΑΓΡΙΩΤΑΤΟΝ ὁπόσα φύει γῆ. *Man, as we ſaid, is a tame animal; indeed, when he has the advantage of a* RIGHT EDUCATION, *joined to a happy natural diſpoſition, he uſually becomes the divineſt and the gentleſt of all animals; but, not ſufficiently or not properly educated, the wildeſt beaſt on the face of the earth.* PLATO.

† Callidi literas contemnunt.

Cunning minds deſpiſe literature. Lord BACON.

In truth, to them its charms are like a fine painting to a blind man.

‡ See de la Rochefoucault.

Πᾶσά τε ΕΠΙΣΤΗΜΗ χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς, ΠΑΝΟΥΡΓΙΑ, οὐ ΣΟΦΙΑ, φαίνεται. *All knowledge ſeparated from juſtice and other virtue, appears to be cunning, not wiſdom.*

PLATON. MENEXENUS.

There is a MORAL CASUISTRY, or cunning, highly unfavourable to virtue. Antiqua ſapientia nihil

nihil aliud, quum FACIENDA et VITANDA præcepit: et tunc longè meliores erant viri; postquam docti prodierunt, boni desunt. Simplex illa et aperta virtus in obscuram et solutam scientiam versa est, docemurque disputare, non vivere.—— *Antient wisdom prescribed only what was to be done, and what avoided; and then men were much better; after men became learned, good men became scarce. That simple and evident virtue is converted into an obscure and vague science, and we are taught to dispute, not to live.* SENECA.

Benè præcipiunt, qui vetant quidquam agere, quod dubites, æquum sit an iniquum: ÆQUITAS ENIM LUCET IPSA PER SE; dubitatio cogitationem significat injuriæ. *They advise well, who forbid us to do any thing about which you doubt whether it is just or unjust: for equity shines conspicuous with its own lustre; doubt implies an idea of injustice.* CICERO.

But while we recommend free-speaking and plain-dealing, we must caution against their extremes, rudeness and folly. The art of pleasing is certainly to be studied, so far it is consistent with truth and honour. One may be honest without being savage.

Si bene te novi metues, liberrime Lolli,
Scurrantis sp ciem præbere, professus amicum.
Ut matrona meretrici dispar erit atque
Discolor, infido scurræ distabit amicus.
Est huic diversum vitio *vitium prope majus:*
Asperitas agrestis, et inconcinna, gravisque
Quæ se commendat TONSA CUTE, DENTIBUS ATRIS,
DUM VULT LIBERTAS MERA DICI, VERAQUE VIRTUS. HOR.

SECTION XXXVIII.

ON GIVING BOYS A SENSE OF RELIGION.

Ου γαρ ἐστι περὶ ὅτου ΘΕΙΟΤΕΡΟΥ ἂν ἀνθρωπος βουλεύσαιτο, ἢ περὶ παιδείας καὶ τῶν αὐτοῦ, καὶ τῶν αὐτοῦ εἰκείων.
It is not poſſible that a man ſhould deliberate on a diviner ſubject, than on the proper method of bringing up his own children, and thoſe of his family.
PLATO.

INSTRUCTION in religious and moral principles ought to come from a parent. For this reaſon it is, perhaps, that in many ſchools there has been no proviſion made for it, and that boys have been well acquainted with the claſſics, and at the ſame time ignorant of the moſt obvious doctrines of religion *.

But as it often happens, that parents have not opportunities to give attention to this point, and, indeed, when their ſons reſide at ſchools, and at a diſtance from them, cannot take this office upon themſelves; it becomes neceſſary to ſet apart, in places of education, ſome time for religious inſtruction. It ſhould by no means

* Yet, after all the boaſts of ſcience, philoſophy, polite learning, and whatever conſtitutes a liberal education, there is nothing renders the mind ſo truly LIBERAL as RATIONAL RELIGION, or the generous and ſublime doctrines of unſophiſticated Chriſtianity.

be

be neglected; for if the mind is not early tinctured * with religious ideas, it will not afterwards admit them without great difficulty.

The propereſt day is obviouſly the Sabbath †. I need not inſiſt on the conſtant attendance of

* In Rouſſeau's opinion, boys of fifteen are too young to be furniſhed with religious ideas.

"Suffer not, ye parents, the deceitful bait of a gaudy novelty to ſeduce you. Be cautious of trying on your children the dangerous experiment of a method not yet warranted by ſucceſs. Let the holy maxims of our forefathers, maxims ſo venerable for their authority and antiquity, be always preſent before your eyes. Be particularly careful not to neglect religion in the education of your children. In vain will you endeavour to conduct them by any other path. If THEY ARE DEAR TO YOU, if you EXPECT FROM THEM CREDIT AND COMFORT, from religion muſt be derived their happineſs and your own. Take care that you are not induced, by an idle vanity, to ſacrifice theſe innocent victims to a CRIMINAL LOVE OF SINGULARITY, and that the misfortunes in which you involve them may not, one day, contribute to your confuſion and deſpair."

Father GERDIL.

† I cannot help animadverting on ſome TRAVELLED perſons, who endeavour to render Sunday a day of public diverſions, in imitation of foreign countries. Would it be ſurpriſing if the reſentment of the decent and ſerious ſhould loſe ſight of moderation, were they to ſee the ruling part of the nation countenancing ſuch profaneneſs? The vain introducers of theſe innovations ſtigmatize all their opponents with the epithets of NARROW-MINDED, which moſt truly belongs to themſelves.

the pupils at church. That duty is, I believe, never neglected in reputable ſchools. But in the evening, or in the intervals of divine ſervice, inſtruction may be given in private with great advantage. Various methods have been introduced; but I would ſtill adhere to the church catechiſm. Let it be learned by heart, and explained in the moſt familiar manner by the inſtructor. One of Secker's lectures ſhould be ſlowly and attentively read with remarks and explanations, and the whole lecture ſhould conclude with a chapter of the Old or New Teſtament read and illuſtrated.

The number of books written on purpoſe to introduce young people to religious knowledge, is infinite: I would confine the attention of the ſcholar to the Catechiſm, Secker's Lectures, Nelſon's and Biſhop Wilſon's Works, and the Bible.

Many perſons have objected to the long eſtabliſhed method of teaching children to read, by uſing the Teſtament: they rather wiſh, that they ſhould be initiated by Æſop's Fables, or ſome ſimilar book. For my own part, I know of no book ſo well adapted to this purpoſe as the Teſtament. The language is remarkably eaſy and familiar; and I will add, that the matter is entertaining to children. The eaſy narrative pleaſes them, and I know of no one inconvenience which can reſult from the uſual practice. Poſſibly ſome advantages may attend it. It may impreſs on the memory many ſcriptural paſſages, which would never be properly attended to at another age. If we really believe the goſpel, we can never object to giving the

the young mind its firſt tincture of letters from the evangelical writings *. Perhaps the growing neglect of this and other practices of our forefathers, may in ſome meaſure account for the prevalence of irreligion.

But as religion appears to me to be rather an object of ſentiment or feeling, than of the underſtanding, eſpecially at a childiſh age, I ſhould take more pains in inſpiring a pupil's heart with a glow of devotion, and with religious affections, than in furniſhing the intellect with doctrines †, opinions, or matters of fact, unconnected with morality and ſentiment. Let him be taught not only to call the Supreme Being his Father, but to love and revere him with a piety truly filial.

* Many objections are very warmly urged againſt this practice, by thoſe whom we have no reaſon to ſuſpect of Deiſm. But our Saviour paid a moſt affectionate attention to children, and the ſimplicity of his goſpel is congenial to the ſimplicity of the young and unpolluted mind. He who has not read the goſpel in his infancy, may probably be too much diſguſted with its ſimplicity to read it afterwards with due veneration.

† Volo autem hiſce dari operam, non ut omnium controverſiarum nodos ſciat ſolvere diſcipulus ac ſubtiliſſimas teneat diſtinctiones; ſed ut de fide ſuâ ex principiis ſacræ ſcripturæ ſit certus. *I wiſh thoſe to be applied to, not ſo as that the ſcholar may know how to untie all the knotty points of controverſies, and be maſter of the moſt ſubtle diſtinctions, but that he may be clear in his belief, from the principles of Scripture.* SCHEFFERUS.

The beſt method of effecting this purpoſe, is to let him learn prayers compoſed in a pathetic, and at the ſame time rational manner, and repeat them morning and evening *. Paſſages from the Pſalms ſhould alſo be learned. Mrs. Talbot's devotional pieces may be advantageouſly peruſed, and a well-written hymn, or other religious compoſition in good verſe, may be occaſionally committed to memory. Care muſt be taken, that the proper warmth of devotion deviates not into enthuſiaſm. There will be no danger, if improvement of underſtanding keeps pace with improvement of heart. To acquire a due ſenſe of the religion of the heart, will not be conſidered as a diſagreeable taſk; like the ſtudy of that ſpecies of religion which is often taught by the injudicious. It will afford a very lively pleaſure. The ſentimental affections of boys are often extremely ſuſceptible, and theſe will be powerfully exerciſed by devotion.

The buſineſs of a ſchool ſhould never commence or cloſe without a prayer. Boys may appear to give it little attention; and indeed they will not always join in ſupplication with that ſerioufneſs and ardour which is to be de-

* Nec fruſtra vocat exorabile numen. *Nor in vain does he call upon an exorable deity.*

STATIUS.

I ſhould be guilty of a culpable omiſſion, if I did not recommend Biſhop Wilſon's Works, as the beſt adapted to raiſe and ſupport devotion of any books in the language.

fixed.

ſired. Yet ſometimes the mind will be in ſuch a tone, as to be greatly affected with a proper prayer, and many will catch a ſpirit of devotion. Seeds will be ſown, which, though they may lie a long while without germinating, will one day ſpring up, and bear fruit in abundance.

It is to be hoped, that there are no parents wicked and injudicious enough to have no regard to the religious education of their children *. Religion will not only contribute to preſerve

* Εποι φύγοιλις τὴν δεισιδαιμονίαν ἐμπίπλουσιν εἰς ἀθεότητα τραχεῖαν κ) ἀνίτυπον, ὑπερπεδήσαντες ἐν μέσῳ κειμένην τὴν ευσέβειαν. *Some willing to avoid ſuperſtition fall into the oppoſite extreme of downright atheiſm, overleaping what lies in the midſt, true piety.*

PLUTARCH.

But if parents ſhew no value for the offices of religion, the little which boys are taught at ſchool muſt be loſt, where all that is good ought to be cheriſhed with peculiar care—even under a father's eye.

Idne tu miraris, ſi PATRIS SIT FILIUS? *Can you be ſurpriſed that a ſon mimics the* FATHER?

PLAUTUS.

Probum eſſe patrem oportet qui gnatum ſuum
Eſſe probiorem, quam ipſus eſt, poſtulat.

The father ought to be good indeed, who requires that his ſon ſhould be a better man than he is himſelf.

IDEM.

Next to religion, let the boy be early taught to reverence his reaſon; to let it guide all his actions. SI VIS TIBI OMNIA SUBJICERE, TE SUBJICE RATIONI. Multos reges, ſi ratio te rexerit.

preſerve their innocence, and draw down the bleſſing of Providence *, but will afford them in adverſity

rexerit. Ab illâ diſces, quid et quemadmodum aggredi debeas. *If you wiſh to ſubject every thing to you, ſubject yourſelf to reaſon. You will rule many, if reaſon ſhall rule you. You will learn from her what you ought to undertake, and how.* SENECA.

But it is eaſy to preſcribe. To practiſe the rules, Hic labor, hoc opus. *This is the difficulty, this the work*; and here is ſeen the neceſſity of GRACE.

* The END OF LEARNING is to repair the ruins of our firſt parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the neareſt, by poſſeſſing our ſouls of true virtue, which being united to the heavenly grace of faith, makes up the HIGHEST PERFECTION. MILTON.

" There are many who paſs a thoughtleſs life in a perpetual unconcern for religion, who are entirely taken up with the follies, amuſements, the hurry and buſineſs of the world, who baniſh all ſerious reflections as a melancholy employment, and make an art of forgetting themſelves.

" One great cauſe of this ſeems to be, a bad education. The inſtruction which is given to the lower and middle ſort, is frequently an inſtruction which relates chiefly, if not ſolely, to this life. If they are diſſuaded from idleneſs or extravagance, or any other vice, or if they are exhorted to any thing praiſe-worthy, it is often by no other arguments than thoſe which are drawn from the bare preſent advantage or diſadvantage ariſing from a good or bad behaviour. . . . They are ſoon able to obſerve, that their inſtructors live as if the chief good

adverſity the beſt conſolation, and at all times a pure and lively pleaſure.

good of man conſiſted in profit and pleaſure, and a ſmall refuſe of time were ſufficient for the ſervice of God.

" Young perſons of a higher rank and ſtation too often learn from example, if not from the mouth of their parents, that people of faſhion enter into this world TO TAKE THEIR PASTIME THEREIN; that a great part of their life is to be ſpent in faſhionable amuſements, the reſt in polite learning, or in POLITICAL WISDOM, and in other temporal concerns; and that religion is either not to be minded, or that a few acts of it are to be now and then performed for the ſake of decency, and in civil compliance with cuſtom.

" By ſuch means it comes to paſs, that many young perſons have their ſenſes much, and their underſtanding little employed, or not to good purpoſe; that external objects take firm poſſeſſion of their minds, and are hardly made to give place to thoſe of more importance, which reaſon and revelation ſuggeſt; and that they are diſpoſed to fly from theſe to the WORLD, WITH WHICH THEY HAVE CONTRACTED AN EARLY FAMILIARITY.

" The common practice of the world, when we are grown up, has the ſame bad effect that a wrong education, and the contagion of domeſtic faults, produce in our earlier days. When young perſons become their own maſters, they find themſelves ſurrounded with multitudes employed in vain diverſions, or in buſineſs almoſt as vain. Some they ſee purſuing wealth, honour, and power, with as much induſtry as if they were to live here for ever, and with as little conſcience as if there were no future ſtate: others they ſee contriving how to amuſe and entertain themſelves in

the moſt agreeable manner, according to their depraved taſte, and placing all happineſs in the pleaſure of the ſenſes. From the one ſort they learn to be moſt diligent about the things of leaſt value, and not ſcrupulous concerning the methods to obtain them; from the other, they learn to fill up all their vacant hours with fooliſh or wicked diverſions; from both, TO COMPOSE THEIR MINDS INTO A FALSE SECURITY, to go, non quâ eundum eſt, ſed quâ itur, not where wiſdom directs, but where cuſtom leads; to imagine that it is ſafe to follow a multitude, and TO LIVE LIKE OTHERS, and that what is ſo common cannot be dangerous." JORTIN.

"If, by accuſtoming children TO THE OUTWARD FORMS OF RELIGION, as by making them keep ſilence and kneel when others pray, &c. a general notion be gradually impreſſed upon their minds that ſome reverence is due to a power which they do not ſee, and that there exiſts an authority to which all mankind, the rich and great as well as the poor and mean, muſt equally bow, a good end will be gained. Beſides, by this means, a mechanical habit will be formed, which will not be laid aſide, till by degrees they come to know the reaſon of it, and to enter into it with underſtanding and pleaſure, &c."

See Dr. Prieſtley's Obſerv. on Educ. Many of which are, as might be expected, very valuable.

The firſt thing, therefore, that a chriſtian will naturally inculcate upon his child, as ſoon as he is capable of ſuch impreſſions, is the knowledge of his Maker, and a ſteady principle of obedience to him; the idea of his living under the conſtant inſpection and government of an inviſible Being, who will raiſe him from the dead to an immortal life,

life, and who will reward and puniſh him hereafter, according to his character and actions here.

On theſe plain principles I heſitate not to aſſert, as a chriſtian, that religion is the firſt rational object of education. Whatever be the fate of my children in this tranſitory world, about which I hope I am as ſolicitous as I ought to be, I would, if poſſible, ſecure a happy meeting with them in a future and everlaſting life I can well enough bear their reproaches for not enabling them to attain to worldly honours and diſtinctions; but to have been in any meaſure acceſſary, by my neglect, to their final perdition, would be the occaſion of ſuch reproach and blame, as would be abſolutely inſupportable. PRIESTLEY on Education.

SECTION XXXIX.

ON THE UNIVERSITIES.

Adjecere bonæ paulo plus artis Athenæ.
HOR. lib. ii. epiſt. 2.

——— *Kind Athens yet improv'd my parts*
With ſome ſmall tincture of ingenious arts.
FRANCIS.

IT is eaſy to perceive, that the Engliſh univerſities are in leſs repute than they were formerly. The rich and great, who, at one time, would on no account have omitted to ſend their ſons thither, now frequently place them under ſome private tutor to finiſh them, as it is called, and then immediately ſend them on their travels. There ſeems among all orders to prevail a diſcontent * on the relaxation of diſcipline,

* Some writers ſeem to think that univerſities are injurious to learning, and that inſtruction is likely to be beſt afforded, when the inſtructor is REWARDED SOLELY BY THE SCHOLAR. They would have no foundations, no fellowſhips, no exhibitions. I fear, with all the appearance of profound wiſdom, theſe writers are not very ſolid thinkers. Have not theſe advantages called forth thouſands to literary eminence, by affording them opportunities? Have they not produced an infinite number of uſeful ſcholars, who elſe would have been condemned by poverty to mechanical labours? Do not great national eſtabliſhments for the education

cipline, and the uſeleſs and frivolous exerciſes required for the attainment of academical honours.

I have myſelf reſided long in one of the univerſities (and the ſiſters are much alike), and I have ſeen in it many evils. But I reſtrained my indignation, by aſking myſelf the queſtion, where I could have been placed in this ſublunary world without ſeeing many evils? I ſaw immorality, habitual drunkenneſs, idleneſs, ignorance, and vanity, openly and boaſtingly * obtruding themſelves on publick view. I ſaw them triumphing without controul over the timidity of modeſt merit †. Many things appeared,

cation of youth, exclude thoſe UPSTART PRETENDERS, who would only miſlead, by their ignorance and effrontery, the ſimple, generous, and unſuſpecting? Do not the honours and emoluments of degrees, profeſſorſhips, headſhips, and other diſtinguiſhed offices, excite and reward literary excellence? I appeal for an anſwer to paſt times, if not to the preſent. Beſides all this, ought not LIBERAL inſtructors to be independent of the caprice of their pupils?

* In modern times, the moſt vicious conduct is often purſued for the SAKE OF DISTINCTION, without the INSTIGATION OF PASSION. Many young men have been ruined by the perverſe vanity of being called, in a cant language, a BUCK, a PICKLE, or a KNOWING ONE; debauchees and drunkards from affectation.

† Ει δέ τις σώφρων, ἢ δικαίως ἄλλως, τὴν καθ' ἡμέραν ΑΚΡΑΣΙΑΝ ΤΟΥ ΒΙΟΥ ἢ ΜΕΘΗΝ οὐ δυνάμενος φέρειν, ΠΑΡΕΩΡΑΣΘΑΙ ἢ ἐν ΟΥΔΕΝΟΣ ΕΙΝΑΙ ΜΕΡΕΙ τῶν τοιούτων. DEMOSTHENES.

peared openly, that deſerved the warmeſt diſapprobation; but I ſtill knew there were amiable and

But if any one is modeſt, *and in other reſpects a good man, and one that is not able to bear intemperance of life, and drunkenneſs from day to day——ſuch an one is overlooked, and is of no conſideration.*

DEMOSTHENES.

The following is the advice which a very worthy and wiſe man, Dr. Newton, thought it would be right to give a child on going to the univerſity.

"I expect that when he is ſending him to the univerſity, he (the father) would often ſay to him, Son, you are going into the wide world. Every ſtep you take in it is attended with danger, and requires caution. My eye is upon you no longer; and the vigilance of governors and care of tutors cannot follow you every where. Few will have concern, or affection enough for you to adviſe you faithfully. Your conduct muſt be a good deal regulated by your own reflections. The only ſecure paths are thoſe of religion and virtue; in which it will not be difficult for you to walk, if you live agreeably to that ſimplicity of life which the rules of academical ſocieties preſcribe. Mix not intemperance with your growing years, nor treaſure up infirmities againſt an age the fitteſt for employment. You have received health from your parents, and you owe it to your children. Be careful in the choice of your company; pay civility to all; have friendſhips with few; not too quickly with any: an idle companion will corrupt and diſgrace you whilſt you aſſociate with him, and malign and expoſe you when you ſhall ſhake him off. In this be adviſed by thoſe whom I intruſt to do all good offices for you. Whenever you find yourſelf with perſons

and worthy characters, and excellent practices and inſtitutions, which were not ſo generally noticed,

of ſuperior age, or quality, or ſtation, or endowments, pay a deference to them. So much is due to their experience, and to their character; modeſty is the moſt amiable virtue, eſpecially in a young man who profeſſes himſelf to be a learner. Poſſibly in a large ſociety you may meet with ſome bold young men, who will think to arrogate to themſelves a value amongſt their ill-bred companions, by daring to ſay and do abuſive things to their governors: but do not you do ſo; for impudence is not magnanimity; a brave mind is ſeen in perſevering through the difficulties of a virtuous courſe; in the conqueſt of irregular appetites and paſſions; and in ſcorning to do any thing that is mean or baſe, or unworthy of a juſt man. Have nothing to do with politics, which when you ſhall have ſtudied all your life, you will not have found out. What will hereafter be the humour, or reſentment, or private intereſt, or public views of men in power: a ſtudy which, as it is generally directed, rather leads from virtue, is foreign to your preſent purpoſe, and in which if you really had ſkill, at your age it would ſeem to be affected. Take the proper advantages of living in a ſociety. Obſerve the different tempers and diſpoſitions of men; ſhun their vices; imitate their virtues; make uſe of their learning; and let the many eyes that are upon you, the conſcience of your duty, and an indignation to be inſignificant, raiſe an emulation in you to excel in ſome kind of art or knowledge that may hereafter be uſeful to the public. From the moment of your entrance take care of your reputation. Let not one exerciſe go out of your hands that hath not employed your utmoſt diligence. Notwithſtanding the

noticed, becauſe they did not force themſelves on the attention, but were concealed in the ſhade of literary retirement. Like the modeſt flowret, they were over-run by the rankneſs of the weeds.

I could eaſily account for the evils I beheld. It was not to be wondered at, that ſo great a number of young men, juſt emancipated from ſchool, and from a parent's authority, ſhould break out into irregularities, when encouraged by mutual example. Their paſſions were ſtrong, their reaſon immature, their experience defective. Pride, vanity, and the love of pleaſure, urged them to any conduct that could either confer diſtinction, or afford gratification. Many had money at command. Theſe moſt devoutly followed faſhion (that dæmon which allures the vain with irreſiſtible charms to all that is ruinous and ridiculous), and were cloſely purſued by other young men of ſpirit, as they called themſelves, who were obliged to contract a heavy debt to ſupport their extravagance *. I believe,

the affection I have for you, I ſhall not be able to do you the ſervice I deſire, unleſs you aſſiſt me with your character. And in all doubtful caſes, let not your father who loves you beſt, and your governors who are well able to direct you, be the only friends you will not conſult."

* Conſidering the enormous expence of univerſity education, occaſioned by the influence of bad examples, and conſidering alſo the little emoluments of the inferior clergy, we muſt not wonder that many adopt the ſentiments of an old writer, ſince few are philoſophers.

"I had

I believe, under the ſame circumſtances, young men, in any place, would exhibit the ſame appearances *; and if there is too little reſtraint, and I think there is too little, the fault is not in the ſtatutes and regulations either of the univerſity or of the colleges, but in the age, which will not impoſe or bear reſtraint. Yet there are officers whoſe hands are inveſted with every neceſſary power; and there is little doubt, but that the very glaring abuſes which have ariſen up, while it has lain dormant, will at laſt ſtimulate them to exert its full force.

"I had rather, ſaid one, make my childe a cobler than a preacher; a tankard-bearer than a ſcholar. For what ſhall my ſonne ſeke for learning, when he ſhall never get thereby a living? Set my ſonne to that whereby he may get ſomewhat. Do you not ſee, how every one catcheth and pulleth from the church what thei can? I feare me, one dai thei will plucke down church and all. Call you this the goſpell, when men ſeke onlie for to provide for their bellies, and care not a groate though their ſoules go to helle? A patrone of a benefice will have a poor yngrame ſoule to beare the name of a parſone for twentie marke or tenne pounde; and the patrone himſelf will take up for his ſnapſhire, as good as an hundred marke. Thus God is robbed, learnyng decaied, England diſhonoured, and honeſtie not regarded." WILSON's Arte of Rhetoricke.

* Vix artibus honeſtis pudor retinetur; ne dum inter CERTAMINA VITIORUM. *Modeſty is with difficulty preſerved by every honeſt art. Much leſs amidſt rivalries for eminence in vice.* TACITUS.

When

When the diſcipline ſhall be reſtored, and the obſolete exerciſes aboliſhed *, no places in the world

* As to logic, &c. which raw boys are obliged to learn, we may ſay in the words of Lord Bacon:

"Thoſe grave ſciences, logic and rhetoric, the one for judgment, the other for ornament, doe ſuppoſe the learner ripe for both; elſe it is, as if one ſhould learne to weigh, or meaſure, or to paint the winde Thoſe arts are the rules and directions how to ſet forth and diſpoſe the matter: and if the minde be empty thereof; if it have not gathered hat which Cicero calleth Sylva and Supellex, ſtuffe and variety, to begin with thoſe arts, it doth work but this effect; that the wiſdome of thoſe arts, which is great and univerſal, will BE MADE ALMOST CONTEMPTIBLE, AND DEGENERATE INTO CHILDISH SOPHISTRY." BACON.

This is really the caſe in the univerſities.

The following i a plain and candid account of the exerciſes for a Bachelor's degree in Oxford. The author of it, Mr. Napleton, of Brazen-noſe College, from motives of reſpect to the univerſity, in which he was a reſident tutor, has not expoſed the exerciſes to that ridicule which I think he could not but acknowledge that they ceſerve.

"I. DISPUTATIONES IN PARVISO. This exerciſe is a diſputation upon three queſtions, either in grammar or logic; to be held three days in every week, during full term, and to continue for the ſpace of two hours, namely, from one to three in the afternoon. Every ſcholar is obliged to perform this diſputation twice, and to be created ſenior ſoph, ſome time in his third year; and to repeat the diſputation once in every term afterwards, to

world will be better adapted to a ſtudious life than our noble univerſities. Much ruſt has been

to the end of his fourth year. He is moreover enjoined to attend it, when performed by others, during his ſecond, third, and fourth years.

"This exerciſe is conſtantly held, as the ſtatute directs; and occaſionally ſuperintended by the proctors, or the maſters of the ſchools. So long as the magiſtrate is preſent, the diſputation is maintained; but it cannot be ſuppoſed, during his abſence, to be carried on with any great degree of vigour. The queſtions, as might reaſonably be expected from their ſubject matter, and frequent diſcuſſion, are trite and unintereſting. The ſenior ſoph, once in every term, comes into the ſchool where the diſputation is held, and propoſes one ſyllogiſm; which being done purely to ſatisfy the letter of the ſtatute, *juramenti gratia*, is commonly ſtyled doing juraments. The article of attendance is, by univerſal conſent, totally neglected and forgot.

"II. ANSWERING UNDER BACHELOR. This exerciſe is a diſputation upon three queſtions, in logic for the moſt part, but ſometimes in grammar, rhetoric, ethics, or politics. It is to be held twice by every ſcholar, ſome time in his third or fourth year, and to continue for the ſpace of an hour and an half. This diſputation, as the title of it intimates, is held under the *moderamen* of a determining bachelor.

"This exerciſe is performed much in the ſame manner as the preceding; except that, as it is held in Lent, the ſchools are more frequently viſited by the proctors and maſters.

"III. EXAMINATION. The ſtatutable examiners are three regent maſters, to be appointed, in rotation

been contracted in them by time, many evils deeply rooted, which cannot be eradicated but by the legiſlative arm; yet, with all their imperfections, I will maintain, that no place is able to furniſh more advantages to the real ſtudent *. In them are founded ſome of the fineſt libraries on earth; not only public libraries for the general uſe of members of the univerſity, but libraries in

tation by the ſenior proctor. Any other regent maſter may concur in the examination, if he pleaſes. The number of ſcholars to be examined in the ſame day or claſs, may not exceed ſix. They are to be examined in grammar, rhetoric, logic, ethics, and geometry, and in the Greek claſſics; they are alſo required to ſpeak the Latin tongue with fluency. The vice chancellor and proctors are enjoined to attend examinations: the former twice in every term, the latter four times each, in order to ſee that they are duly and ſtatutably carried on.

"The appointment of examiners, by rotation, has long ſince been diſuſed; and the number of regents, conſtantly reſident in the univerſity, is ſo ſmall, that it would be extremely troubleſome, if not abſolutely impracticable, to reſume it. In the preſent method, the candidate ſolicits three maſters to be his examiners, and then obtains the proctors appointment or *liceat*. The maſters uſually permit him to chuſe his own claſſics. It ſeldom happens that more than two or three candidates are examined in the ſame day, frequently only one.—The ſtatute lays no injunction upon ſcholars to attend examinations, and it is become rather unuſual ſo to do. No other maſter ever aſſiſts at the examination, beſides thoſe appointed in the *liceat*."

* I except London, where more opportunities are to be found than any where elſe.

each

each college, ſcarcely leſs convenient than if they were in the ſtudent's own apartment. In the univerſity at large, profeſſorſhips eſtabliſhed with ample ſtipends; in colleges, tutors and lecturers. The buildings convenient, elegant, ſpacious, airy. The apartments of ſtudents for the moſt part handſome and commodious, ſilent, retired, and in every reſpect fitted for a life of ſtudy. Sweet gardens and groves, delightful walks and rural retreats *. Add to all this, that the high antiquity of the places, and the many great and learned perſons who have iſſued from them, give them a moſt venerable air, and tend to animate the ſtudent with a generous emulation †.

* Some very eminent POETS have not, however, been very fond of the univerſities. Witneſs Milton and Gray, cum multis aliis. The fettering of ſuch men with ſtatutes, diſputations, &c. &c. was like confining an eagle in a cage.

† Cùm ea loca videamus, in quibus memoria dignos viros acceperimus multos eſſe verſatos magis moveamur, &c. . . . Me quidem IPSÆ ILLÆ NOSTRÆ ATHENÆ non tam operibus magnificis exquiſitiſque antiquorum artibus delectant, quàm recordatione ſummorum virorum, ubi quiſque HABITARE, ubi SEDERE, ubi DISPUTARE ſit ſolitus. *When we ſee thoſe places in which many memorable men have been converſant, we are more affected with the idea, &c. . . . For my own part, our Athens does not pleaſe me ſo much by its magnificent buildings, &c. as by the recollection of* ITS GREAT MEN, *where each of them uſed to lodge, to ſit, to diſpute.*

CIC.

But

But as this reform may be diſtant, and as, in the ſincerity of my heart, I conſider the ſending a ſon thither at preſent, without particular precautions, as a moſt dangerous meaſure; a meaſure which may probably be deſtructive of his learning, his morals, his health, his character, and his fortune, if he has one; I think it a duty incumbent on me to point out, as well as I am able, the moſt likely means to ſave all theſe from deſtruction, and to obtain the natural advantages of theſe diſtinguiſhed ſeminaries.

In the firſt place, boys ſhould not be ſent to the univerſity ſo young as they often are*. It

* Mechovius, who has written very ſenſibly on the ſubject of education in his Hermathena, adviſes, that the ſcholar ſhould be kept at ſchool till the age of ONE AND TWENTY. Upon which circumſtance the judicious Morhof remarks, Quàm bene cum republica ageretur, ſi beatis illis modeſtiſque gradibus primum ad academias, et ab illis ad cathedras, tribunalia, et ſubſellia procederemus. Sed volatica hodiè omnia ſunt et ſuperficiaria, cum plurima pars juvenum ſolam oſtentare ſpeciem, quàm ſolidam præſtare eruditionem, malit; quo fit, ut prope diem Barbaries omnia occupet, et ubique improbitas et ignorantia triumphet.—*How happy would it be for the public, if we ſhould advance by thoſe ſlow and modeſt ſteps to the univerſity, and then to the pulpit, the bar, &c. But in the preſent time, all our improvements are haſty and ſuperficial, ſince moſt young men had rather make an oſtentatious diſplay of appearances, than acquire ſolid erudition; whence it ariſes that barbariſm has almoſt ſeized every thing, and that wickedneſs and ignorance every where triumph.*

is

is really cruel to let a boy of fifteen be precipitated into drunkenneſs and debauchery. By a too early entrance, his health will be injured, his peace of mind broken, his learning loſt, and his morals depraved. Examples and opportunities for vice abound, and the inexperience, and want of reſolution, characteriſtic of boys, will render it difficult to avoid contagion. There are inſtances of thoſe who have gone through with ſafety at this very early age: but they are few, in compariſon with thoſe who have ſuſtained ſuch injuries as they have long and ſeverely felt. Every one, on putting on the academical dreſs, commences a man in his own opinion, and will often endeavour to ſupport the character by the practice of manly vices. I adviſe, therefore, that no boy ſhall be ſent to the univerſity till he is nineteen years old *. An additional reaſon is, that, in four years, he may take a batchelor's degree; and four years bring him to the age at which he may go into orders, or enter with propriety into other profeſſions. But when a

* Mr. John Clarke is of the ſame opinion; but the reaſon he gives for his opinion is, that the vulgar method of teaching in ſchools IS SO VERY SILLY, that a boy cannot be prepared for college before that age.——It is very certain, that from boys being ſent too ſoon to the univerſity, the work of the ſchool is obliged to be done there for three years. Whereas ſcience and philoſophy are the proper ſtudies of the univerſity, according to their inſtitution.

boy

boy enters at fifteen *, he takes his degree at nineteen, and then waits till three-and-twenty without employment. This awkward interval is not often ſpent in the univerſity, but in the country, and in the employments of a ſportſman and man of pleaſure. Four years of idleneſs muſt make great havock in his learned attainments. Let it be conſidered how much more advantageouſly the four years from fifteen to nineteen would be ſpent in a well-directed ſchool. Such a foundation would be laid in claſſical learning, as would ſcarcely ever give way, even though it ſhould ſuffer a temporary neglect.

I am aware that all boys cannot wait at ſchool till nineteen, becauſe vacancies in ſcholarſhips, exhibitions, and fellowſhips, often ſummon them unexpectedly before that time. But I muſt exhort parents not to let their ſons incur danger of moral and mental corruption, for the ſake of adding a few pounds a year to their allowance. Where any conſiderable advantage

* Till the childe hath ſome good underſtanding of himſelf and book; till he can command the one, and will uſe the other, what ſhould he do abroad either at the univerſities, innes of court, or in a farre country? . . . Youth will leave that they underſtand not and find no ſweetneſſe in, and will go to that which they can do, and their natures muſt needs reliſh.

WOODWARD's Childe's Patrimonie.

But let them underſtand their books, and they will not fail to find a ſweetneſs in them.

is to be obtained, I cannot expect, in these times, that it will be foregone; but every precaution must be used to obviate the ill consequences of embarking a boy without a proper pilot, on a wide and stormy ocean.

Whenever the circumstances of the parent will admit, a private tutor of character must be engaged. A compensation must be made him sufficient to induce him to inspect his pupil not only in the hours of study, but also of amusement; and I would give particular directions, that the pupil should never take a walk or a ride but in the company of the private tutor, or of those whom he may approve. A faithful tutor, who will thus condescend to watch the moral conduct of his pupil, will be far more desirable than a man of genius and learning, who will only attend to literary improvement.

I shall not lay down any rules for the conduct of academical study, but shall content myself with advising the parent to place his son under some ingenious and worthy tutor, and then to submit the conduct of his education at the university entirely to the tutor's direction. The college tutors are often, it is to be presumed *, men of judgment, as well as learning and morals, and are well qualified to direct the student in every part of his conduct. It is at the same time to

* "Touching some tutors and their proceeding with their pupils, then and now, as I think it not a patterne for imitation, so I know it to be above my censure."

WOODWARD's Childe's Patrimonie.

be

be lamented that from the number of pupils usually allotted to one, he is incapable of paying all that attention to each, which a tender parent must desire. For that reason, I wish a private tutor to be joined with the college or official tutor, whenever it can conveniently be effected. I own, for my own part, I should be afraid to trust a son without one. The private tutor, it must be remembered, should have the whole management of the pupil's finances. Scarcely any but those who have resided in the university, or are parents of pupils, can form an adequate idea of the many evils of every kind and degree, which would be avoided by giving a prudent private tutor full powers to direct the expences of his disciple *.

Under such restrictions, and with a few public alterations, I repeat, that no place is better calculated for studious young men, than these venerable seats of the muses, to which they have for ages resorted. To prove that

* For want of this precaution, young men educated in the universities frequently become debauched spendthrifts, and complete the character thus well drawn by an antient:

Οἱ πολέμιοι τῆς οὐσίας ὑπάρχοντες, καταλρέχοντες τὸν ἀγρὸν, διαρπάζοντες τὴν οἰκίαν, λαφυροπωλοῦντες τὰ ὑπάρχοντα, σκοποῦντες, οὐ τί δεδαπάνηται, ἀλλὰ τί δαπανηθήσεται, οὐδὲ τι περιέσται, αλλα τι οὐ περιέσται· ΕΝ ΤΗ ΝΕΟΤΗΤΙ ΤΑ ΤΟΥ ΓΗΡΩΣ ΕΦΟΔΙΑ ΠΡΟΚΑΤΑΝΑΛΙΣΚΟΝΤΕΣ. ΧΑΙΡΟΝΤΕΣ ΤΗ ΕΤΑΙΡΑ, ΟΥ ΤΟΙΣ ΕΤΑΙΡΟΙΣ· ΚΑΙ ΤΩ ΟΙΝΩ, ΟΥ ΤΟΙΣ ΣΥΜΠΟΤΑΙΣ.

ATHENÆUS.

they

they are capable of forming the greateſt characters in every department, I appeal to the annals of my country. And I cannot help thinking, that their declared enemies, thoſe who wiſh to deſtroy, or totally alter their conſtitution, are of that deſcription of men who envy the advantages which they have never ſhared, or who, from an unfortunate mode of thinking, endeavour to overturn all the antient eſtabliſhments, civil and eccleſiaſtical *.

* In academiâ confluxus eſt ingeniorum variorum, etiam diverſiſſimorum; reperiuntur ibi homines pravi etiam ac flagitioſi, per quos animi ſimpliciores facilè corrumpuntur. Eſt ibi etiam major aliquanto vivendi libertas, quàm in præſentia et ſub oculis parentum. Dantur occaſiones diſcurrendi, potandi, ludendi alea et teſſeris. . . . Adde quòd reperiantur, qui his modi quæſtum faciunt, ſtultæque juventutis promptitudinem facilitatemque, habeant veſtigalem. An ergo meos filios tot periculis ultrò exponam? Scilicet utiquè, caſtè, moderatè, ſobriè, honeſtè vivitur, academiâ ſolâ exceptâ. Vel ſi hoc malè fingitur, quid non et alibi proſpicimus ſecuritati noſtrorum? Aut ſi poſſumus alibi, cur licebit minus in academiâ? Sunt profectò ibi quoque leges, ſunt magiſtratus, ſunt viri honeſtatis virtutiſque amantes, et interdum plus, quam nonnulli volunt rigidi ac ſeveri. Non igitur academia in cauſa ſi qui in eâ malè vivant, non ordo profeſſorius, non cætera a regibus optimè conſtituta et quantâ poſſunt obſervari ſolitâ diligentiâ. . . . Quare manet verùm quod innuebam ſuperius, educationis locum maximè idoneum academiam eſſe. *In the univerſity there is a confluence of various diſpoſitions; even of the moſt oppoſite. Bad, nay very wicked perſons are found*

found there, by whom unſuſpecting minds are eaſily corrupted. There is alſo there a greater latitude of living, than in the preſence and under the eyes of the parents. Opportunities offer of making excurſions, of drinking, of playing with dice and cards. . . . Add to this, that there are thoſe who take advantage of theſe proceedings, and levy contributions on the thoughtleſſneſs and good-nature of inexperienced youth.—— What, then, ſhall I, of my own accord, expoſe my child to ſo many dangers? Verily the world goes on chaſtely, moderately, ſoberly, honeſtly, every where but in the univerſity. Now, if this is really the caſe, why do we not ſeek ſecurity for our children elſewhere? Or, indeed, if we can find it ſo elſewhere, what ſhould hinder us from finding it in the univerſity? There alſo are laws, there are magiſtrates, there are men who love honeſty and virtue, and who are ſometimes ſtricter and ſeverer than ſome would have them. The univerſity is not therefore to be blamed, becauſe ſome live irregularly in it; no, nor the profeſſors, nor the other wiſe eſtabliſhments of great men of old time, which are obſerved as ſtrictly as the times and manners will permit . . . Wherefore that remains true which I hinted above, that the univerſity is ſtill the fitteſt place for education.

JOANNES SCHEFFERUS, de Informat. Literat.

In the above ſection I have only taken notice of the Engliſh univerſities. I am not experimentally acquainted with any others; but I know that great pains have been taken to recommend the Scotch and foreign univerſities, to *Engliſhmen*.— They certainly can be ſuperior in no other reſpect but *ſtrictneſs of diſcipline*. I believe Europe cannot produce parallels to Oxford and Cambridge, in opulence, buildings, libraries, profeſſorſhips, ſcholarſhips, and all the external dignity and mechanical apparatus of learning. If there is an inferiority, it is in the PERSONS, not in the places or their

their conſtitution. And here I cannot help confeſſing, that a deſire to pleaſe the great, and bring them to the univerſities, for the ſake of honour and profit, and other POLITICAL motives, cauſes *a compliance with faſhionable manners, a relaxation of diſcipline, and a connivance at ignorance, folly, and vice.*

I will only add one more caution before I leave the ſubject of literary advice. Let not the ſcholar think his education finiſhed, when all the forms of it are completed. Let him not cloſe his books as ſoon as he has relinquiſhed his tutor. Improvement is the buſineſs of life. And his days will paſs away pleaſantly, who makes a daily addition to his ideas. But he who deſerts his books, from a common and miſtaken notion, that after a certain number of years ſpent in the uſual forms, he is COMPLETED, will ſoon find that his book will deſert him. NON E BUONO CHI NON CERCA DI DIVENTAR MEGLIORE. *He is not good who does not endeavour to become better.* He will have renounced one of the beſt modes of ſpending *otium cum dignitate*, a reſpectable retirement. Some of the moſt important profeſſions ſhould not be, as they often are, merely *a genteel retreat for idleneſs*; NOMINE MAGNIFICO, SEGNE OTIUM.

TACITUS.

I omit what I had ſaid on the late prohibition of private tutors at Cambridge, by the deſire of a reſident member of that univerſity, who very obligingly informed me, that though private tutors are prohibited, in order to prevent ſome great abuſes, yet when they are wanted for the purpoſes which I have recommended in this ſection, they are allowed clandeſtinely, or rather by connivance.

I am alſo informed, that ſome reformations begin to take place in Oxford; particularly that

programmas have been iſſued out, requiring the younger members to be in their colleges at eleven o'clock at night. This, I am told, is only the prelude to other ſalutary regulations. The public has indeed every thing to hope from the judgment of the preſent Vice-chancellor, the Rev. Dr. Dennis, Preſident of St. John's College. The very reſpectable Dean of Chriſt church, Dr. Bagot, has alſo ſet an illuſtrious example, in reſtoring the diſcipline of his college. It is an arduous undertaking; but there is the more virtue and glory in the accompliſhment of it.

I hope I may take the liberty to add, from a ſincere deſire to prevent evil, that ſtudents ſhould not in general reſide more than ſeven years in any univerſity. Secluded from the pains and pleaſures of ſympathy, and from ſocial and family cares and ſatisfactions, they ſink into a SELFISHNESS and INDOLENCE, no leſs fatal to enjoyment than to improvement. Thoſe, however, who are really and not only nominally engaged in teaching, in lecturing, or in ſuperintending morals, may certainly RESIDE without local injury, as long as their circumſtances and inclination ſhall require. All others are moſt truly characterized by the appellation of the *Drones of Society*, IGNAVUM PECUS.

As the expences of univerſity education are a principal object of conſideration with many, I have thought it expedient to ſubjoin the following account of a Commoner's expences at Oxford in 1723. Luxury has encreaſed ſince that time; but otherwiſe, I believe, *a modeſt and temperate young man, of ſmall or no fortune*, might contrive to live in a decent mode, and anſwer all the purpoſes of going to college, with a very moderate allowance; eſpecially with the aſſiſtance of exhibitions, Bible, clerkſhips, ſcholarſhips, &c. which are eaſily obtained.

An account of a Commoner's expences in one quarter, at Hart-hall, now Hertford college, by the worthy and learned Dr. Newton, the Principal.

	£.	s.	d.
Chamber-rent	1	0	0
Tuition and officers ſtipends	2	5	0
* Univerſity dues	0	1	3
† Charter	0	0	6
Bedmaker's wages	0	6	6
Domus	0	0	3
‡ Decrements	0	4	2
§ Servitor	0	2	6
Commons and battels (cook and butler's ſalaries § included	3	16	11
	7	17	1

A view of each week's expence for commons, and battels ||, in the ſaid quarter, excluſive of the cook and butler's ſalaries.

	£.	s.	d.
June 28	0	4	4¾
July 5	0	4	5¾
12	0	4	6½

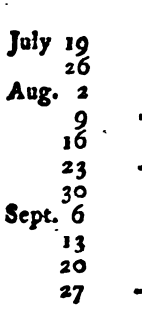
* To the readers of the unendowed lectures 6d. To the bedel of arts 2d. called Culet, i. e. Collecta. To the keeper of the galleries at St. Mary's 6d. To the clerk of St. Mary's 2d.

† Paid to the univerſity at Michaelmas and Lady-day only, for the defence of their privileges.

‡ Each ſcholar's proportion for fuel, candles, ſalt, and other common neceſſaries: originally ſo called, as ſo much did, on theſe accounts, decreſcere, or was diſcounted from a ſcholar's endowment.

§ Four-pence a week to each of thoſe ſervants from every Commoner of the ſociety, in lieu of all fees and perquiſites before received by them.

|| *Battels* is the univerſity name for the expences which are incurred by boarding in a college, and which are paid to the buſſar.



	£.	s.	d.
July 19	0	4	5½
26	0	4	8
Aug. 2	0	4	5½
9	0	5	9
16	0	5	3
23	0	4	11
30	0	4	10½
Sept. 6	0	5	1½
13	0	4	11½
20	0	4	9½
27	0	4	11½
	3	7	7

The peruſer of this account may be pleaſed to take notice, that this was a quarter in which there were fourteen weeks, and of which the Commoner was not abſent from the hall one day; and that the pure commons and battels of this whole quarter amount

	£.	s.	d.
to no more than — —	3	7	7
Add to this			
The cook and butler's ſalaries for fourteen weeks — —	0	9	4
The decrements — —	0	4	2
Allowance to domus ——	0	0	3
The allowance to the ſervitor for waiting	0	2	6
The whole expence of eating and drinking, and of the accommodations and attendance and ſervice relating thereto, comes but to — —	4	3	10

Which (three halfpence over) is 5s. 11¼d. per week, or 10¼d. per day.

After

After this manner did this Commoner live in Hart-hall; and after this manner, within a trifle over or under (and, if an inſtance be produced to the contrary, I will be bound to give a ſatisfactory reaſon for it), have other Commoners lived, and do ſtill live in Hart-hall; and after this manner, whenever my family are not with me, which ſometimes they are not for a fortnight or three weeks together, do I myſelf live in Hart-hall. Upon theſe occaſions I hardly ever dine or ſup out of the common refectory; I neither vary the meat, nor exceed the proportion that is ſet before the loweſt Commoner; ten-pence a day hath paid for my breakfaſt, dinner and ſupper. I have, I thank God, as good health as any man in England; and as good an appetite as any member of the community; and, for a conſtancy, had rather live in this manner in Hart-hall, ſo far as relates to eating and drinking, than at any nobleman's table in Europe.

The following are MISCELLANEOUS PASSAGES from Dr. NEWTON and Mr. AMHURST, on Subjects relating to the UNIVERSITIES, which are inſerted in this Place for the Conſideration of the unprejudiced Reader, and as Confirmations of many Opinions already advanced on this Book.

There cannot be a plainer proof that any ſociety wants a reformation, than to ſhew undeniably that it is faulty in its conſtitution, as well as its morals; that the laws made for its preſervation and well-being are, many of them, wicked, unreaſonable,

ridiculous, or contradictory to one another; that, for the moſt part, thoſe laws, which are ſo, are more inſiſted upon, and more rigorouſly executed than thoſe which are not ſo; and that errors, of ſome kind or other, either in the laws themſelves, or in the abuſe of them, appear almoſt in every particular.

To give a juſt account of the ſtate of the univerſity of Oxford, I muſt begin where every freſhman begins, with admiſſion and matriculation; for it ſo happens, that the firſt thing a young man has to do there, is to proſtitute his conſcience, and enter himſelf into perjury, at the ſame time that he enters himſelf into the univerſity.

If he comes elected from any public ſchool, as from Weſtminſter, Wincheſter, or Merchant Taylors, to be admitted upon the foundation of any college, he ſwears to a great volume of ſtatutes, which he never read, and to obſerve a thouſand cuſtoms, rights and privileges, which he knows nothing of, and with which, if he did, he could not perhaps honeſtly comply.

He takes one oath, for example, that he has not an eſtate in land of inheritance, nor a perpetual penſion of five pounds per annum, though perhaps he has an eſtate of ten times that value; being taught that it is mere matter of form, and may be very conſcientiouſly complied with, notwithſtanding the ſeeming perjury it includes.

To evade the force of this oath, ſeveral perſons have made their eſtates over in truſt to a friend, and ſometimes to a bedmaker; as a gentleman at Oxford did, who locked her up in his cloſet, till he had taken the oath, and then diſpoſſeſſed the poor old woman of her imaginary eſtate, and cancelled the writings.

That

That moſt excellent caſuiſt, the preſent biſhop of Ely (Dr. Fleetwood), in a book entitled, *Chronicon Precioſum*, has, with great judgment and accuracy, diſcuſſed this point; *viz.* Whether a perſon, who has an eſtate of inheritance in land, or a perpetual penſion of above five pounds *per annum*, as things now ſtand, may with equity, and a good conſcience, take the aforeſaid oath; and has determined it in the affirmative. But I am perſuaded, that that excellent perſon would think it a very laudable deſign, as the value of things is ſo much altered ſince the foundation of moſt colleges, to have the ſtatutes alſo altered; becauſe many ſcrupulous perſons, however ſafely they might do it, will not take an oath in any other, than the plain, literal, and grammatical ſenſe of it: neither, in ſtrictneſs, ought the contrary to be commonly practiſed, becauſe it depreciates the value of an oath, and opens a door to numberleſs evaſions and prevarications.

Within fifteen days after his admiſſion into any college, he is obliged to be matriculated, or admitted a member of the univerſity; at which time he ſubſcribes the thirty-nine articles of religion, though often without knowing what he is doing, being ordered to write his name in a book, without mentioning upon what account; for which he pays ten ſhillings and ſix-pence.

At the ſame time he takes the oaths of allegiance and ſupremacy, which he is prætaught to evade, or think null: ſome have thought themſelves ſufficiently abſolved from them by kiſſing their thumbs, inſtead of the book; others, in the crowd, or by the favour of an honeſt beadle, have not had the book given them at all.

He alſo ſwears to another volume of ſtatutes, which he knows no more of than of his private college-ſtatutes, and which contradict one another in

many inſtances, and demand unjuſt compliances in many others; all which he ſwallows ignorantly, and in the dark, without any wicked deſign.

If I ſhould ſay that perjury in this caſe is innocent, as to the perſon perjured, and that the whole ſin lies upon thoſe who enjoin it, I ſhould be catched up by ſome of my readers, as maintaining the ſame principles with our Jacobite High Church prieſts, who have ſaddled all their late perjury upon the King who made the oath, applying the moſt chriſtian reaſoning of ſage Hudibras, ſo well known, upon this occaſion.

But, with my readers good leave, I think there is a great deal of difference between a man's calmly taking an oath, againſt the conviction both of his eyes and his conſcience, for ſordid lucre, or (to put the caſe in the beſt light) for fear of ſtarving; and another man's taking a blind oath, which he is unwarily led into, to obey a ſet of laws, which he reaſonably ſuppoſes are good laws, and conſiſtent with one another (as any one would naturally conclude), and for no ſordid end.

Indeed, the good men have got a pretty prevarication enough to excuſe their contradictory inconſiſtent ſtatutes, which is this: when a prior act, ſay they, is contradicted by a later one, the prior one is abrogated of courſe, without any formal repeal; or when a private ſtatute claſhes with the laws of the land, it is null of itſelf, as in the caſe of ſaying maſs, for which there ſtill is a ſtatute, to which we ſwear in the heap; but then we are told, that that ſtatute is of courſe abrogated by the Reformation.

Now, though this may be true enough in law, or in the nature and reaſon of things, yet I think, at leaſt, there would be no harm in having them formally aboliſhed, were it only becauſe they are uſeleſs;

leſs; for it would remove all poſſible occaſion of complaint and reproach; it would ſatisfy ſcrupulous conſciences, and keep many conſciences more truly ſcrupulous; for when young men ſee that they are obliged to ſwear to one thing, and do another, they will, by degrees, grow hardened in their minds, and wear off that ſtrictneſs and regard for an oath, which they once had, always finding out, in the nature and reaſon of things, ſomewhat to abſolve them from the obligation. Beſides, I am afraid, that, in truth, all ſtatutes which we have ſworn to obey, ought, in *foro conſcientiæ*, to be obeyed, however unlawful the matter of them may have been rendered by the legiſlature of the land; unleſs, in purſuance thereof, they have been repealed.

What makes me inſiſt upon this more than I otherwiſe ſhould, and ſtrengthens my reaſons for it is, that we find the biſhop of Cheſter, at the royal viſitation of Maudlin college, upbraiding them with this very thing: for when Dr. Hough, the preſent biſhop of Worceſter, told him that he would ſubmit to the King as far as was conſiſtent with the ſtatutes; the biſhop aſked him, Whether he obſerved all thoſe ſtatutes? — You have a ſtatute, ſaid he, for maſs; why don't you read maſs? Which Dr. Hough was forced to anſwer in the manner before mentioned, That the matter of that oath was unlawful; and in ſuch a caſe no man was obliged to obſerve an oath; and beſides, that that ſtatute was taken away by the laws of the land. See Ayliffe's Hiſt. vol. I. p. 365.

Such a reproach as this, however unjuſt, from the mouth of a biſhop, was warning enough to them to take away, for the future, all occaſion of triumph over the univerſities; but there is a ſtrange temper in ſome men, which will not ſuffer them

to part with old foundations, however weak, rotten, and obnoxious to the enemy.

But I have not mentioned the moſt abſurd thing in matriculation yet. The ſtatute ſays, if the perſon to be matriculated is ſixteen years of age, he muſt ſubſcribe the thirty-nine articles, and take the oaths of allegiance and ſupremacy, as alſo an oath of fidelity to the univerſity; but, if the perſon is not ſixteen years of age, and above twelve, then he is only to ſubſcribe the thirty-nine articles.

What a pack of conjurors were our forefathers! to diſqualify a perſon, to make a plain ſimple promiſe to obey his King, until he is ſixteen years of age, which a child of ſix is able to do; and at the ſame time ſuppoſe him capable, at twelve years of age, to ſubſcribe thirty-nine articles of religion, which a man of threeſcore, with all his experience, learning, and application, finds ſo hard to underſtand! I wonder they did not command us to teach our children logic and mathematics, before they have learned to read.

It is hardly worth mentioning, amongſt all theſe abſurdities, that by this ſtatute many perſons avoid taking the oaths of allegiance and ſupremacy at all; for being, or pretending to be, under ſixteen, when they are matriculated, they are excuſed from it at that time; and I never heard that any body was ever called upon afterwards to take them, unleſs they take a degree; but how many are there who ſtay many years at Oxford, without taking any degree?

From ſuch an initiation it is no wonder that we have ſuch proficients, a race of profligate unprincipled men; inſincerity and immorality are the firſt rudiments of their education; they are trained up and tutored in the arts of deceiving, and of being deceived; they are obliged to ſwear to ſtatutes which

which they never ſaw, and to ſubſcribe doctrines which they cannot underſtand, in order to ſear their young conſciences againſt any future impreſſions; that they may not, when they grow up, ſtartle at things which frighten illiterate men, who have not armed their minds with this ſort of ſcholaſtic philoſophy and academical knowledge.....

By the munificence of various perſons, well affected to learning and knowledge, there are now founded at Oxford lectures and profeſſorſhips of all or moſt of the arts, ſciences, and faculties in the world, with profitable ſalaries annexed to them. But it is very merry to obſerve how prepoſterouſly theſe places are diſpoſed of: inſtead of thoſe perſons who are thoroughly verſed in each reſpective art, ſcience, or faculty, they are, for the generality, beſtowed upon ſuch as are utterly and notoriouſly ignorant of them, and never made them their ſtudy in their lives. They are given away, as penſions and ſinecures, to any body that can make a good intereſt for them, without any reſpect to his abilities or character in general, or to what faculty in particular he has applied his mind.

I have known a profligate debauchee choſen profeſſor of moral philoſophy; and a fellow, who never looked upon the ſtars ſoberly in his life, profeſſor of aſtronomy: we have had hiſtory profeſſors, who never read any thing to qualify them for it, but Tom Thumb, Jack the giant-killer, Don Bellianis of Greece, and ſuch like valuable records: we have had likewiſe numberleſs profeſſors of Greek, Hebrew, and Arabic, who ſcarce underſtood their mother tongue.

Indeed, as things have been managed of late years, it does not ſignify a farthing who our profeſſors and lecturers are; Davus will do as well as OEdipus to ——do nothing, but receive a certain ſum of money every year for his negligence and perjury:

perjury: a mere ſinecure does not require any extraordinary abilities. . . . .

"I hope you intend to acquaint the world, a-
"mongſt other abuſes, in what manner the pious
"deſigns of thoſe good men, who left us all our
"public lectures, are anſwered. Yeſterday morn-
"ing at nine o'clock the bell went as uſually for
"lecture; whether for a rhetorical or logical one,
"I cannot tell; but I went to the ſchools, big
"with hopes of being inſtructed in one or the
"other, and having ſauntered a pretty while along
"the quadrangle, impatient of the lecturer's delay,
"I aſked the major (who is an officer belonging to
"the ſchools) whether it was uſual now and then
"to ſlip a lecture or ſo: his anſwer was, that he
"had not ſeen the face of any lecturer in any
"faculty, except in poetry and muſic, for three
"years paſt; that all lectures beſides were entirely
"neglected.

"Every Thurſday morning in Term time there
"ought to be a divinity lecture in the divinity
"ſchool: two gentlemen of our houſe went one
"day to hear what the learned profeſſor had to ſay
"upon that ſubject; theſe two were joined by
"another maſter of arts, who without arrogance
"might think they underſtood divinity enough to
"be his auditors; and that conſequently his lec-
"ture would not have been loſt upon them: but
"the doctor thought otherwiſe, who came at laſt,
"and was very much ſurprized to find that there
"was an audience. He took two or three turns
"about the ſchool, and then ſaid, *Magiſtri, vos*
"*non eſtis* Idonei *auditores*; *præterea, juxta legis*
"*doctorem* Boucher, *tres non faciunt collegium*—
"*valete*; and ſo went away.

"Now it is monſtrous, that notwithſtanding
"theſe public lectures are ſo much neglected, we
"are all of us, when we take our degrees, char-

"ged.

" ged with and puniſhed for non-appearance at the " reading of many of them; a formal diſpenſation " is read by our reſpective deans, at the time our " grace is propoſed, for our non-appearance at theſe " lectures, and it is with difficulty that ſome grave " ones of the congregation are induced to grant it. " Strange order! that each lecturer ſhould have his " fifty, his hundred, or two hundred pounds a year " for doing nothing; and that we (the young fry) " ſhould be obliged to pay money for not hearing " ſuch lectures as were never read, nor ever com- " poſed." . . . .

This art of chopping logic (as it is moſt properly called) is the eaſieſt art in the world; for it requires neither natural parts, nor acquired learning, to make any one a complete maſter of it; a good memory is the only one thing neceſſary to arrive at a perfection in it; and even that may upon occaſion be diſpenſed with; as by the following account of the method of their diſputations at Oxford will appear.

The perſons of this argumentative drama are three, *viz.* the opponent, the reſpondent, and the moderator.

The opponent is the perſon who always begins the attack, and is ſure of loſing the day, being always (as they call it) on the wrong ſide of the queſtion; though oftentimes, that ſide is palpably the right ſide, according to our modern philoſophy and diſcoveries.

The reſpondent ſits over-againſt the opponent, and is prepared to deny whatever he affirms, and always comes comes off with flying colours; which muſt needs make him enter the liſts with great fortitude and intrepidity.

The moderator is the hero, or principal character of the drama, and is not much unlike the goddeſs Victoria, as deſcribed by the poets, hovering between

tween two armies in an engagement, and, with an arbitrary nod, deciding the fate of the field. There is this difference, indeed, between the military combatants and our ſchool combatants, that the latter know the iſſue of their conflict before they begin, which the former do not.

This moderator ſtruts about between the two wordy champions, during the time of action, to ſee that they do not wander from the queſtion in debate; and when he perceives them deviating from it, to cut them ſhort, and put them into the right road again; for which purpoſe he is provided with a great quantity of ſubtle terms and phraſes of art, ſuch as, *quoad hoc*, *& quoad illud*, *formaliter & materialiter*, *prædicamentalier & tranſcendaliter*, *actualiter & potentialiter*, *directè & per ſe*, *reductivè & per accidens*, *entitativè & quidditativè*, &c. all which I would explain to my Engliſh reader with all my heart, if I could.

Having deſcribed the perſons of this *ethico-logico-phyſico-metaphyſico-theological* drama, I will now give ſome account of the drama itſelf, or rather of the method of conducting it.

Academical diſputations are two-fold, ordinary and extraordinary: ordinary diſputations are thoſe which are privately performed in colleges every day, or twice or thrice a week (according to different cuſtoms or ſtatutes) in Term-time; extraordinary diſputations I call thoſe which are performed in the public ſchools of the univerſity, as requiſite qualifications for degrees: the method of both is the ſame, and equally arduous is the performance. But I will confine my account to the public diſputations, becauſe more ſolemn and important than the other.

When any perſon is to come up in the ſchools to diſpute *(pro formâ)* for his degree, he is obliged by ſtatute to fix a paper upon both the gates of the ſchools,

ſchools, before eight o'clock in the morning, ſignifying that he is to diſpute in the afternoon upon ſuch a queſtion (which is to be approved of by the maſter of the ſchools) with his own name, and the name of the college or hall to which he belongs.

All ſtudents in the univerſity, who are above one year's ſtanding, and have not taken their batchelor (of arts) degree, are required by ſtatute to be preſent at this awful ſolemnity, which is deſigned for a public proof of the progreſs he has made in the art of reaſoning; though, in fact, it is no more than a formal repetition of a ſet of ſyllogiſms upon ſome ridiculous queſtion in logic, which they get by rote, or, perhaps, only read out of their caps, which lie before them with their notes in them.

Theſe commodious ſets of ſyllogiſms are called Strings, and deſcend from undergraduate to undergraduate, in a regular ſucceſſion; ſo that, when any candidate for a degree, is to exerciſe his talent in argumentation, he has nothing elſe to do, but to enquire amongſt his friends for a ſtring upon ſuch or ſuch a queſtion, and to get it by heart, or read it over in his cap, as aforeſaid. I have in my cuſtody a book of ſtrings upon moſt or all of the queſtions diſcuſſed in a certain college, very famous for their ratiocinative faculty; on the firſt leaf of which are theſe words,

Ex dono Richardi P——e *primæ Claſſi Benefactoris munificentiſſimi.*

From whence it appears, that this Richard P—e was a great ſtring-maker, and by his beneficent labours had furniſhed his ſucceſſors in the firſt claſs, with a ſufficient inheritance of ſyllogiſms, to be as good logicians as himſelf, without taking any pains.

Behold,

Behold, loving reader, the whole art and myſtery of logic, as it is taught in the moſt famous univerſity in the world; and judge for thyſelf, whether Sir Richard Steel has not deſcribed it very juſtly in his dedication to the Pope, thus:

"This method may be called the art of wrangling, as long as the moderator of the diſpute is at leiſure; and may well enough be ſuppoſed to be a game at learned racket. The queſtion is the ball of contention; and he wins, who ſhews himſelf able to keep up the ball longeſt. A ſyllogiſm ſtrikes it to the reſpondent: and a negation, or a lucky diſtinction returns it back to the opponent; and ſo, it flies over the heads of thoſe, who have time to ſit under it, till the judge of the game ſtrikes it down, with authority, into reſt and ſilence."

I forgot, in my laſt paper, to mention, that our Chriſtian Mother of arts and ſciences took a particular liking to an old heathen atheiſtical philoſopher, one Ariſtotle by name, to whoſe muſty ſyſtems of logic, rhetoric, politics, and ethics, ſhe was ſo much wedded, that ſhe conſtituted them the ſtandards of thoſe arts to all ſucceeding generations; and by ſtatute obliged her matriculated iſſue to defend and maintain all his peripatetical doctrines, right and wrong together, to the laſt gaſp of their breath, and the laſt drop of their ink; and it was further enacted, by the authority aforeſaid, that if any perſon ſhould preſume to diſpute or deny the Stagyrite's opinion in any public exerciſe, the ſaid exerciſe ſhould not paſs *pro formâ*; and moreover, that the audacious delinquent ſhould be fined five ſhillings for every ſuch offence; a ſum, which every philoſophical Freethinker does not care to pay, for pretending to be wiſer than his forefathers.

This

This old Pagan was undoubtedly a very learned man in his time, and has left ſeveral notable treatiſes behind him; nay, I will ſuppoſe, in his behalf, that we have had nothing like them publiſhed ever ſince, except *(abſit invidia verbo)* the inſpired books of the New Teſtament; though a very able logician, and an Oxonian too, nay, and a member of a college, where Ariſtotle has no reaſon to complain of diſreſpect, has been heard to declare, that The beſt book that was ever written, except the Bible, was Smiglecius.

For my part, I cannot agree with this learned gentleman, but firmly and orthodoxly believe that Ariſtotle, as by law eſtabliſhed, is the beſt author, that ever ſet pen to paper: I have indeed often heard our countryman, John Locke, put in competition with him; but to me it ſeems very plain that Ariſtotle was a deeper ſcholar than Locke, becauſe he wrote in Greek (which was his mother tongue), and a better churchman, becauſe leſs of a Chriſtian.

But, as great a friend as I am to this old heathen philoſopher, I can ſee no reaſon to believe every thing he ſays, nor to ſwallow his truths and his falſehoods together; I would therefore humbly propoſe a reformation of learning from the philoſophical popery which prevails at preſent in our univerſities; I would have no more an infallibility pretended to in the ſchools, than in the church; no abſolute determination of ſpeculative points repoſed in any man, or body of men; but I would have an univerſal toleration allowed to all ſtudents and lovers of truth, to enquire impartially after it, and to diſpute freely about it; I would have all inexplicable jargon, inſignificant terms, and empty phraſeology, with which our diſputations have been long encumbered, baniſhed from the ſchools; and in a few words, I would have our learned education,

cation, which at preſent ſoars too far into metaphyſical and inviſible regions, reduced to natural reaſon and common ſenſe.

I am glad that, in ſome colleges in Oxford, this reformation of learning is already begun; where, I hear, it is frequent for the tutors, in their lectures upon many points of philoſophy, to tell their pupils that, in the ſchools, they muſt hold ſuch a ſide of the argument; but that the other ſide is demonſtrably the right ſide.

If this honeſt ſpirit of reformation ſhould prevail, we might expect to ſee plain truth and ſincere knowledge flouriſh in our univerſities, inſtead of falſe learning and diſguiſed ignorance.

But, ſays the rigid diſciplinarian, ſhall we have no ſtated rule to go by? no fixed method of deciding our diſputes? What endleſs animoſities and quarrels will ariſe amongſt ignorant and obſtinate men, if we are all left to our own licentious imaginations and unreſtrained judgments?

To this I anſwer, that if we have any ſtated rule or fixed method of deciding diſputes, beſides the force of truth and conviction, we had as good not diſpute at all; if Ariſtotle is to be our goſpel, let us even turn to the words of Ariſtotle, and not rend the peripatetic church with needleſs ſchiſms and diviſions.

But, if an univerſal liberty were allowed to debate upon all ſubjects with freedom and impartiality, I ſhould not be in any great pain for the conſequence; it is, indeed, pretended, that Ariſtotle's authority was firſt of all eſtabliſhed, to prevent thoſe quarrels and ſkirmiſhes which uſed frequently to happen in the univerſities between different parties of ſcholars, who maintained different opinions, and ſcorned to yield either of them to the other; in which caſe they uſed to adjourn from the ſchools into ſome neighbouring field, and there finiſh their debates

debates with more convincing arguments, and more unanſweraole ſyllogiſms.

In theſe polemical debates (properly ſo called) it is ſaid that many perſons were ſo thoroughly confuted by their antagoniſts, that they never opened their mouths in controverſy again, nor ever hunted another queſtion through the wild mæanders of mood and figure.

To reſtore, therefore, the public peace, and to keep the ſcholaſtic diſputations from coming to blows and bloodſhed, it was found neceſſary to eſtabliſh ſome unerring rule of philoſophical faith, and reſolve the deciſion of all controverſies into ſome certain method.

This is the beſt account that we have of the origin and inſtitution of the Ariſtotelical dominion in the univerſities; we muſt diſpute to no purpoſe, becauſe our academical predeceſſors could not diſpute without going to loggerheads; and thus the folly of our forefathers (like Adam's ſin) derives upon us the unhappy neceſſity of defending abſurdities, and of propagating falſhood.

Whilſt our education continues in this ſtate, it is impoſſible that truth, or knowledge, or learning, ſhould increaſe; the moſt that we can expect from it, or what it pretends to, is only to maintain the ground our forefathers got, and to make us as wiſe as Don Ariſtotle, and no wiſer; with this unlucky clauſe annexed to it, that we muſt take his wiſdom and his folly, his dreams and his arguments, in the lump together: Ariſtotelem *ſimiliter totamque peripateticorum doctrinam pro virili defendere teneantur.* Vid. Statut. tit. 6. Sect. 2.

To fill up the remaining part of this paper, I will preſent the reader with a ſhort ſtring of ſyllogiſms, upon a common queſtion, as it was diſputed about

about three years ago; Dr. B——n being then Vice-Ch———r.

Intrent Opponens, Reſpondens, & Moderator.

Opponens. *Propono tibi, domine, hanc queſtionem, (viz.) —— An datur actio in diſtans?*
Reſpondens. *Non datur actio in diſtans.*
Oppon. *Datur actio in diſtans; ergò falleris.*
Reſp. *Negatur antecedens.*
Oppon. *Probo antecedentem;*
Si datur fluxus virium Agentis, *cum diſtat* Agens, *tum datur actio in diſtans.*
Sed datur fluxus virium agentis, cum diſtat agens.
Ergò datur actio in diſtans.
Reſp. *Negatur minor.*
Oppon. *Probo minorem;*
Vice Cancellarius *eſt agens;*
Sed datur fluxus virium Vice-Cancellarii, *cum diſtat* Vice-Cancellarius.
Ergò, datur fluxus virium agentis, cum diſtat agens
Reſp. *Negatur minor.*
Oppon. *Probo minorem;*
Si diſputans parviſiis, vel aliquis * Galero *indutus timet, & patitur, dato ſpatio inter* Vice-Cancellarium *& diſputantem vel* Galero *indutum, tùm datur fluxus virium* Vice-Cancellarii, *cum diſtat* Vice-Cancellarius.
Sed diſputans Parviſiis *vel aliquis* Galero *indutus timet & patitur, dato ſpatio inter* Vice-Cancellarium *& diſputantem vel* Galero *indutum:*
Ergò datur fluxus virium Vice-Cancellarii *cum diſtat* Vice-Cancellarius.

* Wearing of hats in the univerſity is puniſhable by ſtatute.

Reſp.

Reſp. *Negatur tùm minor, tùm ſequela.*

Oppon. *Conſtat minor ex perfectiſſimâ Academiæ diſciplinâ & experientiâ; & valet ſequela, quoniam incutere timorem alicui eſt agere in aliquem.*

Moderator. *Diſtinguendum eſt ad tuam probationem.*

Terror non procedit à fluxu ſive ex effluviis Vice Cancellarii; *ſed* Bedelli *forſitan viz.* Whi—s & M—ck Muſſ—nus) * *baculis ſuis incutiunt terrorem.*

Et dico, ſecundo, quod imaginatio Diſputantis *ſibi incutiat terrorem; quippè nihil eſt materialiter terrificum vel in* Bar—io *vel in* Whiſt—ro, *vel (utcunque* obeſo*) in* Muſſ—dino; *ſit quamvis formaliter.*

I choſe to give my reader the foregoing ſtring, as a ſpecimen of our learned diſputations at Oxford; becauſe it was really a new one (which, I aſſure him, is a very great rarity), and was, I believe, made by the diſputant himſelf. I give it him entire with all its apparatus and reſponſes, and repetitions, and diſtinctions, that he might ſee how exact they are in the management of an argument, and how ſkilful in ſpinning it out to a due length, with all the auxiliary redundancies of words and forms." AMHURST.

Dr. Newton's reſolution to preſerve diſcipline in the univerſity at all events, does him honour, and deſerves imitation.

" Tell not me, " That 'tis a wicked age;" I know it. " That the youth of the kingdom, as " they become more corrupt, grow leſs tractable;"

* The beadles of the univerſity carry ſilver ſtaves in their hands.

I know it. "That the leſs encouragement there is "given to virtue and induſtry, the more men na- "turally fall into idleneſs and pleaſure;" I know all this, and ten times more. "That, therefore, "in this, as in other caſes, I ought to content my- "ſelf, ſince I cannot do what I would, with doing "what I can." No; I won't, I can be contented to earn my bread as hard as any man living. I can be contented to take fifty times more pains than, from my experience, or my proſpect, I have any reaſon to believe, I ſhall be either paid or thanked for. But I neither can, nor will be contented to take all this pains to no other purpoſe, than to be conſcious to myſelf, and to give every ſkilful perſon an opportunity to obſerve, that the work which is gone out of my hands is ſuch as I may be aſhamed of. I will therefore produce ſomething that is tolerable, or I will do nothing in this way. If I cannot ſend out into the world a man intended for holy orders with competent learning; reaſonable ſkill in his profeſſion; ability to make his own ſermons; with habitual ſobriety and induſtry; with courage and reſolution to maintain all juſt points; and with modeſty and temper to do it in a way that ought not to offend: or cannot have good grounds to preſume thus much; I will not ſend any. And, that this may be effected in a good degree, I muſt have my whole ſociety, to a man, obedient to the rules of it. I muſt conſent to their admiſſion; have the appointment of their tutors; diſpoſe of their time; ſee the evidence of their induſtry; direct the choice of their company. A ſociety of young men reſiding in the univerſity for education, is better diſperſed, than kept together upon any other foot than this; nor, upon any other than this, will I keep this ſociety together.

It is time for me to retire. I am now fifty years of age. The laſt twenty-five I have ſpent in the education

education of youth. For every day of this beſt part of my life, I have done ten ſhillings worth of work for two-pence. And the eſtabliſhing a diſcipline in my own ſociety, ſuch a one, I hope, as would have effectually ſupplied the defects of the preſent rule; or, at leaſt, have been leſs liable to be defeated (the only recompence I have defired) hath been induſtriouſly oppoſed; and oppoſed, for any thing that appears, without either reaſon of oppoſition, or advantage to the oppoſers.

The ſtation I am in was not coveted by me, nor have I reaſon to be fond of it. I was ſent for, from a very peaceful retirement by my now deceaſed friends, to do what I have been attempting. They might have too good an opinion of my abilities for the taſk they defired to impoſe; but I have ſo far anſwered their confidence in me, that I have in good earneſt attempted it."

Dr. NEWTON, Principal of Hertford-college, Oxford.

SECTION XL.

APOLOGETICAL REMARKS ON THE FREEDOM USED IN CENSURING THE UNIVERSITIES.

Incedis per ignes
Suppoſitos cineri doloſo.
You tread on dangerous ground. HOR.

IN entering on the ſubject of our univerſities, I am ſenſible that every ſtep is attended with danger. I cannot ſpeak of them truly without ſpeaking of them cenſoriouſly. But the attachment of thoſe whom intereſt has long connected with them, or who are officially employed in ſupporting their credit, will not fail to excite a warm reſentment againſt him who ventures to expoſe to public view, the abuſes and corruptions which length of time has gradually introduced.

Convinced, as I am, that evil tongues abound, and that envy and ignorance are prone both to miſunderſtand and to miſrepreſent the beſt motives and the moſt laudable conduct; I think it neceſſary to ſhield myſelf from the fiery darts of the calumnious, by a ſolemn declaration, that I write not the dictates of ſpleen or of perſonal animoſity.

The arts of worldly wiſdom and of intereſted cunning, are almoſt powerful enough to deſtroy both

both the reputation and the peace of any individual, who, in the profecution of an honeſt purpoſe, advances opinions inimical to their concealment or ſucceſs. There are always multitudes ready to raiſe a tumult when their craft is in danger. I can bear both their ſecret and open attacks with patience, and will only endeavour not to deſerve them. I ſhould be concerned, if any candid mind, diveſted of local and intereſted prepoſſeſſions, ſhould miſconceive my intention. For the ſake of avoiding their miſapprehenſions, I enter into this explanation. Secret and cauſeleſs enemies, I can neither oppoſe nor convert; but muſt leave them to the puniſhment which malignant ſentiments inflict on the boſom which is ſo unhappy as to entertain them.

I produce obſervations founded on facts. Let thoſe who would controvert the obſervations, or revile the obſerver, firſt diſprove the facts.

I am perfectly convinced, that there are now in the univerſities, men as good and as learned as others who are not in it, and who never were; but ſtill I contend, that the general tendency of thoſe inſtitutions, at leaſt as they are now conducted, is rather favourable to the diffuſion of ignorance, idleneſs, vice, and infidelity.

But the cenſure of the univerſities, in their preſent ſtate, is by no means my ultimate ſcope. It is but incidental and collateral. I ſuggeſt hints for an education which depends not on local circumſtances, but which may be purſued in any place, where tutors and books are not

deficient. Few, I conjecture, will be ſo unphiloſophical as to aſſert, that opportunities for mental improvement are confined to the walls of colleges, or to the banks of the Cam and the Iſis. A village retreat is preferable for the purpoſes of ſtudy, to a populous town, abounding with temptations to expence, to idleneſs, and to vice. A competent number of books muſt be provided, and the ſuperintendant ſhould be a man of known and approved character.

I mean this ſtudious retreat but as a temporary expedient, to continue only till the diſcipline of the univerſities, both moral and literary, ſhall be reformed. The univerſities are certainly furniſhed with many advantages which cannot ſoon be equalled in other places. When the abuſes which time and neglect have occaſioned ſhall be corrected, I think it by no means adviſable, that the noble buildings, libraries, and foundations of various kinds ſhould be abandoned. They may ſtill be a national honour, and contribute to the national welfare.

Perhaps it might be advantageous if the colleges were diſperſed; if their revenues were employed in building and ſupporting ſeparate colleges in various parts of the kingdom. Each college is in fact a little univerſity. I am not ſo venturous as to recommend ſuch a diſperſion, nor ſo vain as to ſuppoſe it likely to take place in conſequence of my recommendation. If it ſhould ever take place, it muſt be when the hand that writes this page ſhall be united with the duſt.

Such

Such a project may appear visionary; not so is the wish to see the universities, as they are now situated, contributing all that their peculiar advantages seem to promise, towards the advancement of the national learning, morals, and religion. Such an alteration I do not despair of seeing. I am informed that several improvements have been lately made, and several absurdities relinquished. I know too much of human nature to suppose, that the credit of these improvements will, in this age, be allowed to any suggestions of mine; and I am too unambitious to contend for the honour. If the improvement is by any means produced, I shall rejoice, for the sake of that learning and those arts which I have loved.

But, even in the present state of the universities, a young man who leaves his school with a good disposition and a competent share of preparatory learning, may derive great advantage, if he is not deficient in private application. Well directed study will produce improvement in any place. A sensible and well-disposed young man may make use of the advantages of our English universities, and at the same time despise those absurd exercises and customs which disgrace them. The misfortune is, that young men who leave their school with these amiable and estimable qualities, are by no means equal in number to the ignorant and vicious, to those, who coming to such defective places of education as the universities of England, find their ignorance no disadvantage, and their vices no dishonour.

The ſuggeſtions which I have given in various parts of this work, are intended to be beneficial to young men devoted to ſtudy, whereſoever they fix the place of their ſtudious reſidence. I addreſs them with the faithfulneſs of a friend, and while I ſerve them in their purſuits, and promote their real happineſs and improvement, I will bear every calumny and every ſpecies of ill treatment which the freedom of my expreſſions may have brought upon me, knowing that a few years will place me out of the reach of human perſecution, that the evil will be but tranſient, and that the good, if I am happy enough to produce any, will continue its beneficial effects both on myſelf and on thoſe whom it was deſigned to ſerve.

SECTION XLI.

ON THE PREJUDICES THAT WILL BE FORMED AGAINST ANY WRITER WHO PUBLICLY CENSURES THE UNIVERSITIES.

Veritas odium parit.
Truth produces hatred.

THERE are in all departments certain prepoſſeſſions which operate on the underſtanding like the ſhutters of a window, on a darkened chamber; till theſe are thrown aſide, the light of truth will not be able to find admiſſion.

Many cauſes contribute to prepoſſeſs men in favour of the univerſities, independently of rational conviction. Antiquity has a wonderful effect in faſcinating the moſt perſpicacious eye. We enter at the univerſities, in the age of youth, health, and vigour, when every thing appears to us in its moſt pleaſing colours; at an age, when we are gratified by laxity of diſcipline, and by no means inclined to cenſure the want of ſeverity.

In the courſe of ages many families are become attached to certain colleges, in which their relations have been advanced to profit and honour. A deſire to tread in their ſteps, and to make uſe of the univerſities as the ladder of

ambition, induces many to connive at faults which they cannot but behold and diſapprove. The univerſity, it muſt be owned, is a conſpicuous place. The eyes of the public are naturally turned to it, and many have been elevated to the higheſt rank of preferment by gaining a diſtinction in it, by a merit, which in another place would have paſſed away diſregarded. To be the ſchool-fellow, fellow-collegian, or tutor of thoſe who poſſeſs influence in the diſpoſal of preferment, is one of the moſt effectual methods of arriving at preeminence. No wonder, therefore, that thoſe who find an univerſity ſo uſeful, ſhould be quieſcent on the ſubject of its defects, and ſhould wiſh to continue it in its preſent ſtate, at leaſt till the golden object is attained.

Many in the middle ranks are pleaſed with the advantages of fellowſhips, ſcholarſhips, and exhibitions, and conſider the univerſity not ſo much in the light of a place in which philoſophy is to be ſtudied, as where an eaſy livelihood is to be obtained. I cenſure not the object in thoſe whoſe circumſtances render it neceſſary to ſeek a maintenance for their children, with more eagerneſs, than an opportunity of improvement. I only mention this as one among the many cauſes which attach the minds of multitudes to the univerſity, independently of all ideas of moral and literary advantage.

Indeed it would be tedious to enumerate the various prepoſſeſſions in favour of the univerſities, even in their preſent moſt imperfect ſtate, which muſt operate in rendering the taſk of cenſure always

always invidious, and often unſucceſsful. Whoever ſhould undertake the taſk of recovering the ſtate of the univerſities, would certainly meet with much oppoſition. A reformation cannot be commenced even in a veſtry, a ward-mote, or a turnpike meeting, without exciting ſome among the malignant paſſions; much leſs in an univerſity, where ſo many are really capable of judging for themſelves on all ſubjects, and ſo many more poſſeſs an opinion that they are capable.

With reſpect to myſelf, I cannot flatter myſelf that I ſhall not offend. Many will attribute whatever I ſay to a ſiniſter motive; not only with a view to render it of no effect, but to retaliate.

The pride of many individuals exalted in rank, and advanced in age, will take the alarm, when they find cuſtoms and inſtitutions which they have ſanctified with their approbation, ſtigmatized with public cenſure. Theſe will not fail to attribute all that is ſaid to an unbecoming arrogance and preſumption. They will endeavour to ſilence the voice of complaint, by an affectation of ſupreme contempt.

Others, who feel themſelves very comfortable in the enjoyment of opulent indolence, will attribute every thing advanced in this book to officiouſneſs and unneceſſary intermeddling; to a reſtleſs vanity, to a turbulence of diſpoſition, to a love of innovation, and to a deſire of obtaining the honour of introducing improvement.

Some will pretend to diſcover, by the ſuperior ſagacity of their minds, that the whole is the effect of envy, malice, or reſentment; and that the proper method of ſuppreſſing it is to neglect it. Notice, they will add, will only give it a degree of conſequence, which of itſelf it could not eaſily attain.

Among other modes of attempting to render my animadverſions ineffectual, I entertain no doubt but deriſion will be called in as a powerful auxiliary. The univerſities have long availed themſelves of this weapon of ſelf-defence. The common rooms of Oxford abound with wits, from the punſter and acroſtic manufacturer, to the ſcoffer at all decency, virtue, and religion. But the world is too rational to be guided in its opinions in matters of importance, by a jeſt. Argument muſt be oppoſed to argument, and fact to fact, or elſe the ſcorner may ſit in his chair, and exerciſe his ſcorn without injury to any one but himſelf. Great laughers may be very entertaining companions in a common room; but ſober and rational parents, whoſe hearts are concerned in fixing the place of their ſons education, will deteſt that levity which can trifle with a buſineſs of the higheſt moment.

A thouſand efforts will be made by the artful and the malignant, to prevent this cenſure from obtaining that authority, which, as it is founded on truth, it ventures to demand. But all that malice and artifice can effect, I have profeſſed myſelf ready to bear, if I can ultimately be the inſtrument of producing ſuch good to the community, as the reformation of the univerſities, and

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a rational ſyſtem of education, cannot fail to produce. I will ſay with the antient, "Strike, but hear."

I adviſe the candid reader to attend to facts and rational concluſions. I take the liberty of cautioning him againſt the overbearing authority of great names and high ſtations. If what I ſay is true and juſt, let him not regard the perſon or the ſtation of him who ſays it, but let him honour truth whenceſoever it originates. Time will remove prejudices, and the truths which I advance will force their way, when the oppoſition of pride and paſſion ſhall have ſubſided.

SECTION XLII.

ON THE ORIGINAL INTENTION OF UNIVERSITIES.

Antiquam exquirite matrem.
Enquire after the origin of your alma mater.
VIRG.

AT a time when books were ſcarce, and men who knew how to make the proper uſe of them ſtill more uncommon, it became expedient, that thoſe who wiſhed to enjoy opportunities of reading and oral inſtruction united, ſhould aſſemble in one place, where celebrated books and tutors were collected, and whence advantage might be derived to great numbers of ſtudents from a few inſtructors. A torch was lighted in ſome convenient ſituation, and all who wiſhed to partake of the light crowded around it. A fountain was opened, and thouſands aſſembled to draw water, which they carried away to their ſeveral places of abode, and diſpenſed for the refreſhment of the thirſty.

To give a permanency to a place from which ſo much advantage was derived, libraries and profeſſorſhips were gradually eſtabliſhed. Many were deſirous of making ſome return for the benefits they had received. Books were given,

and pecuniary legacies bequeathed, till what began in poverty, flouriſhed at laſt in opulence.

The ſcholars originally reſided in private houſes; but many inconveniences were found to ariſe from this practice; and therefore halls and colleges, or ſeparate buildings appropriated to ſtudents, were in proceſs of time erected. The charity and piety of founders and benefactors were deſirous of adding perpetuity to the houſes which they eſtabliſhed. They therefore beſtowed eſtates for their ſupport. Fellowſhips and ſcholarſhips, which were originally ſought ſolely for the opportunity of ſtudy, now became objects of purſuit for the ſake of intereſt. From this period univerſities began gradually to degenerate. They maintained great numbers who neither ſtudied themſelves, nor concerned themſelves in ſuperintending the ſtudies of others. As ſuch perſons poſſeſſed no literary taſte, they found no pleaſure in literary employments; they therefore cloſed their books and ſought eaſe in idleneſs, or gratification in vice. Still, however, it happened, that many among a very large number, had acquired ſuch a love of learning, that no allurements to indolence could prevail with them to relinquiſh the pleaſure of improving in knowledge. Many valuable characters, therefore, were formed, and many literary productions at various times appeared. Theſe, ſhining like ſtars in a gloomy atmoſphere, attracted the notice of the diſtant ſpectator, and prevented him from attending to the multitudes of thoſe, who ſlumbered in the cells of a college.

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The univerſity had provided not only pecuniary allurements to invite ſtudents, but attending to the maxim, that honour is the nurſe of arts, had deviſed certain diſtinctions or degrees of honour, to which certain privileges and immunities, as well as reputation, were annexed. Theſe, it may be ſuppoſed, were at firſt beſtowed with ſome regard to the reſpective merits of the candidate who wiſhed to poſſeſs them. They, therefore, gave conſiderable credit in the living world, as well as in the precincts of the univerſity. But as the gift involved in it an honour, ſo the refuſal conveyed a diſgrace; a diſgrace, which operated fatally on the proſperity of him on whom it fell. The world neglected and deſpiſed him, whom the univerſity had refuſed to decorate with graduation. This, however, became a ſevere puniſhment. The univerſity obſerved it, and began to relax ſomething of her ſtrictneſs. Men of moderate attainments, in conſequence of this relaxation, reached academical honours with as much eaſe as men of learning and genius. Academical honours loſt ſomething of their value. Time ſtill farther relaxed the rigid ſcruples of the original diſpenſers of the honours, and at laſt, not only men of very little merit, but men of no merit at all, came from the univerſity into the world adorned with every grace which the *alma mater*, in the abundance of her good nature, could beſtow. After this revolution had taken place, it is not wonderful that the world began to loſe its reverence for thoſe univerſity degrees, which it once conſidered as the infallible criteria of literary

rary merit. They ſtill, however, evinced, when regularly taken, that the graduate had been a member of an univerſity, and this turned the ſcale in his favour, when weighed againſt a competitor who had never had an academical education. The laſt fatal blow given to univerſity honours, was the practice, which has become more common in this age than in any other, of ſending diplomas from inconſiderable univerſities to mechanics, and to perſons who had never been within the limits of the places from which they derived their illuſtrious honours.

When univerſities are ſo ſunk in the public eſtimation, when it is not honour, but profit, which fills the colleges of which it conſiſts, it is not wonderful that they ceaſe to produce the moſt reſpectable characters either in the civil or literary republic. That this is now the caſe, the world has already complained. It is juſtly obſerved, that though it is true that many great men in the church and the law have been members of Oxford or Cambridge, yet that the moſt reſpectable never reſided there long, and that they derive their right to be called members of thoſe univerſities, chiefly from retaining their names in a book, in which all the members are enrolled. Unleſs, therefore, this circumſtance poſſeſſes a ſecret and ſupernatural influence, they cannot have derived from the univerſities any of that excellence which ſo ſplendidly adorns their characters. The truth is, that they derived it from themſelves, and from virtues and excellencies totally independent of local opportunities; but they entered as members of the univerſities,

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in compliance with the cuſtoms of their country, and as a compliment to long eſtabliſhed and well intended inſtitutions; and perhaps originally hoping to derive peculiar advantages from places ſo celebrated for education.

As books are now multiplied, and men able to afford inſtruction diſperſed all over the kingdom, it is evident that the principal cauſe of eſtabliſhing univerſities in an age when both books and inſtructors were ſcarce, no longer ſubſiſts. Let them therefore be reformed, and rendered really uſeful to the community, or let them be deſerted.

SECTION XLIII.

ON THE PRESENT STATE OF THE UNIVERSITY OF OXFORD.

Omnia ruunt in pejus.
All things degenerate. HOR.

Another defect of great importance, is a neglect of Governors of Univerſities, with regard to conſultations, and of princes, of viſitations; to obſerve with diligence, whether the *readings, exerciſes, diſputations, and other academical cuſtoms, anciently inſtituted, ſhould be ſtill continued, changed, or reformed*; for as in all precedents, if the times wherein they began were dark or ignorant, it derogates from their authority; and, *as moſt cuſtoms and orders of Univerſities began in obſcure and ignorant times*, it is the more requiſite *they ſhould be re-examined.*

BACON.

THE chief inducement to an entrance in the univerſities of England conſiſts at preſent of a deſire to obtain the lucrative advantages of ſcholarſhips, fellowſhips, ſtudentſhips, profeſſorſhips, or other offices; or to poſſeſs the nominal honour of what is called a regular education. There are few who will ſay, that they go to the univerſity ſolely becauſe they believe that they ſhall there be able to acquire ſuch a ſpecies

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or ſuch a degree of knowledge as they might not acquire in any other place, where a competent number of books can be procured for uſe. I will take a curſory view of the univerſity as it is at preſent conſtituted, in order to ſee whether it deſerves diſeſteem.

The univerſity is governed by a Chancellor, who being a great ſtateſman, is not expected to beſtow his time or attention on academical government. Indeed, ſuppoſing him to be quite diſengaged, the cuſtoms of the univerſity have rendered his interference in a great degree unneceſſary. It is rather an honorary than an efficient office, and conſidered only in this light, it is certainly a very proper office. The Chancellor uſually both gives and receives dignity from the univerſity over which he preſides.

The Vice-chancellor, who is always a reſident head of a houſe, is an officer with ſufficient employment. But his activity is principally converſant in the conſervation of external formalities. He preſides in the convocation, and tranſacts a variety of buſineſs relative to the taking of degrees; but I never could diſcover that he is much engaged in any ſuperintendence immediately conducive to moral and literary improvement. Indeed I have often lamented that men of great ingenuity, and whoſe abilities might have contributed greatly to render the univerſity an efficient place of education, have been condemned to the long and tedious formalities of the office as it now exiſts. He uſually appears with dignity; and no other reform is required in this office, than that it ſhould

ſhould be leſs occupied in the diſguſtful trifles of obſolete exerciſes and forms, and more in the production of actual benefit to the ſtudents who repair to the univerſity for ſubſtance and not for ſhadows.

The Proctors office is a moſt excellent inſtitution, and I believe it is often executed with equal judgment and candour. During the time of my own experience at Oxford, I own it appeared rather wonderful that more frequent reprimands were given by the gentlemen in velvet ſleeves, the diſtinguiſhing garb of theſe officers, to trifling neglects, ſuch as the want of a band, or to the hair tied in a queue; to a green or ſcarlet coat, than to real and important irregularities. A man might be a drunkard, a debauchee, and a very ignorant perſon, and yet long continue to eſcape the Proctors animadverſion and penalty; but no virtue or regularity could protect you from his ſevere cenſure, if you walked on Chriſt-church meadow or the High-ſtreet with a band tied too low, or with no band at all; with a pigtail, or with a *green* or *ſcarlet* coat. "Sir, ſays the rigid diſciplinarian, you break the ſtatutes, call upon me to-morrow morning, and I will puniſh you ſeverely as your offence deſerves." Theſe cenſures appeared in general trifling; they might however have been tolerated, as proceeding from a deſire to preſerve external decorum, the violation of which proceeds from little things to great; but they could not but excite the indignation of every ſenſible obſerver, when he ſaw daily violations of the ſtatutes, in inſtances which tend to ruin

ruin and infamy, paſs totally unnoticed, or but ſlightly corrected, for the ſake of appearance.

The Vice-chancellor and Proctors conſtitute the only public officers who ſuperintend the univerſity at large; and though there is much advantage in both, yet it muſt be confeſſed, that they are, upon the whole, inadequate to the important effects which they were deſigned to produce. They are converſant principally in trifles, and in vexatious and tedious formalities, which tend very little to eſſential advantage; or at leaſt, not ſo much, as conſidering the learning and virtue of the perſons who ſometimes ſupport them, they might be expected to produce.

But every college and hall is in itſelf a little univerſity. It has its head, its officers, its tutors, chaplains, fellows, gentlemen-commoners, and commoners. The order of ſervitors; an order which diſgraced the common ſenſe and humanity of thoſe who inſtituted it, is nearly extinct. It was a painful ſight to ſee young men of liberal education with gowns on their backs, ſerving beer and cheeſe to their fellow ſtudents, who often were in no reſpects their ſuperiors, but in the good fortune of being able to procure a ſcholarſhip or exhibition. I have no doubt but that the liberal ſentiments of this age will aboliſh this order from the few colleges who now retain it.

The heads of colleges are uſually married men, ſettled for life in the univerſity, and living in apartments ſimilar to private houſes. Their time is uſually occupied in the common manner in which genteel families amuſe themſelves. The little

little buſineſs which they are obliged to perform conſiſts chiefly in ſuperintending the affairs relative to the revenues and finances of the college. They read no lectures, and they ſeldom trouble themſelves with a perſonal interference in the preſervation of diſcipline.

This work belongs to the *Deans office*. It is an annual office, and commonly is filled in regular rotation. The Dean takes care that the ſtudents go to chapel, and that they are not openly and flagrantly guilty of ſuch irregularities as he cannot avoid obſerving. As the office is but for a year, and the emolument but ſmall, he ſeldom chuſes to incur the odium of being a diſciplinarian; and of inſpecting, with any peculiar vigilance, the conduct of the juniors. Indeed, as the headſhip and many other emoluments are in the gift of the fellows, he is often very attentive to court the favour of the young men who are to ſucceed to fellowſhips, and who may afterwards reward his negligence by conferring on him the honourable and profitable office of a principal. So that, upon the moſt accurate examination, I am able to pronounce, that the Deans office is chiefly employed in the preſervation of external forms, and contributes very little to preſerve the moral purity or virtuous habits of the young men who are juſt come to the college.

The office of a College Tutor is uſually lucrative, and ought to be honourable. The pupils, unleſs two or three are engaged to a fox hunt, are ſummoned to lecture four or five times in the week. They attend one hour each

each time. If the lecture be a claſſic, one of the pupils conſtrues it with little interruption; and if it be in logic, metaphyſics, or geometry, the tutor reads his hour, and the pupils yawn. If, indeed, the little improvement they apparently derive from ſuch perfunctory lectures, ariſes from their own ſupineneſs, themſelves only are juſtly culpable; but if, as I ſuſpect, their very ſupineneſs ariſes from the indifference and dullneſs of the tutors manner, I cannot help thinking that the mode of giving college lectures ſtands in great need of alteration. And, upon the moſt impartial review, I fear I muſt pronounce, however I may incur the diſpleaſure of thoſe who are intereſted, that this office, like all the others, is chiefly active in ſaving appearances; and that it is inſufficient, as it is now conducted, for the purpoſe of literary improvement, and the preſervation of the pupil's innocence, finances, and character.

With reſpect to the preſent ſtate of learning in the univerſities, I am certain I ſhould be deſtitute of candour, if I aſſerted, that the moſt conſpicuous characters in them, are deficient in this prime requiſite of an academical life. But I appeal to facts for an anſwer to the queſtion, whether or not the cauſe of learning is ſupported beſt, by reſident members of the univerſity? As to non-reſident members, men of learning, who keep their names in the books, but who have ſpent a very little part of their ſtudious age in the univerſities, I cannot help thinking it unfair to bring their excellencies and their performances as proofs that the univerſity affords any

any peculiar opportunities for illuſtrious eminence in literature. I muſt conſider the univerſities as public eſtabliſhments intended to produce a public benefit in return for the privileges, exemptions and opulence which they enjoy. In what does the peculiar advantage conſiſt? Point out the benefits which might not be derived from other quarters, enjoyed in other places, and with leſs inconvenience, leſs expence, and more beneficial effects, both to individuals and to the community?

With reſpect to the ſtate of morals, I firmly believe that in no department a worſe ſtate exiſts. The navy and the army yield to the univerſities in many inſtances of vice and debauchery. There is, however, this difference which aggravates the depravity of academics, that they uſually ſin againſt knowledge, and, in order to keep themſelves in countenance, not only practiſe vice with audacity, but contend againſt virtue on principle.

Where depravity of morals is remarkable, the purity and ardour of religion are not likely to prevail. It would be uncharitable to ſay, that the univerſities are remarkably irreligious. I know many members whoſe piety is equal to their learning, and both of them are in an exalted degree; but, at the ſame time, fear there is too much reaſon to believe, that infidelity is gaining ground in the very places which were conſecrated to religion and its ſupport. The pupils are indeed compelled to attend the chapels in ſome colleges, not leſs often than four times in the day; but this, ſo

far from promoting religion, ſeems really to retard or injure its growth; for, in conſequence of the frequency of the prayers, they are read in a haſty and irreverent manner; and the pupils, from being compelled at unſeaſonable hours, when they feel no impulſe of devotion, gradually form a habit of indifference to all religious offices, and attend at chapel for the ſake of form, or, that they may be ſeen to be in the college, like ſoldiers at the calling of the muſter roll.

In no places are young men more extravagant. In none do they catch the contagion of admiring hounds and horſes to ſo violent a degree; in none do they learn to drink ſooner; in none do they more effectually ſhake off the fine ſenſibilities of ſhame, and learn to glory in debauchery; in none do they become greater ſlaves to faſhion; in none do they learn more extravagantly to diſſipate their fortunes; in none do they earlier acquire a contempt for their parents; in none do they learn ſo much to ridicule all that is ſerious and ſacred; in none do they incur greater danger of ruining their health, fortune, character, and peace of mind. In none can young men be leſs ſoberly brought up to the ſacred function, or to any other uſeful and honourable employment.

If then this be the caſe, and there are a thouſand living proofs who can atteſt it; is the univerſity a place proper for the education of chriſtian clergymen? I verily believe, that much of the corruption of morals, and unbelief of religion, which is now viſible throughout the nation,

nation, is derived from the ignorance, careleſſneſs, and vice of clergymen trained in the univerſities of England. The foul fountain has poured its polluted ſtreams over the country; the people have taſted, and have been poiſoned with the draught.

Is it the propereſt place for the education of gentlemen, who are likely to obtain a ſeat in the ſenate-houſe? If the moſt unbounded libertiniſm of ſentiment and practice be a qualification for a ſenator, then let him be educated in an Engliſh univerſity, as it is now conſtituted. Are thoſe members of the ſenate, who have been educated at Oxford and Cambridge, the moſt diſtinguiſhed for their wiſdom or their eloquence, for their virtue and their good example?

Panegyriſts may deny, in the language of rhetoric, the exiſtence of many evils which are apparent to every accurate and impartial obſerver. And I have no doubt, but that ſome courtly flatterer, in the hope of favour and preferment, may riſe up and beſtow every eulogium which his invention can ſuggeſt, on thoſe very ſubjects which I have been led, by a regard to truth and the honour of the univerſities, thus freely to cenſure.

SECTION XLIV.

ON THE STATUTES OF THE UNIVERSITIES.

Tempora mutantur.
The times are changed.

A YOUNG perſon cannot be entered or matriculated in the univerſity of Oxford, without taking a variety of oaths. I cannot but object to this practice, as it muſt teach him to think lightly of the moſt ſolemn aſſeveration that can be made between man and man, and the firmeſt bond of human ſociety.

Beſides ſubſcribing to the articles, taking the oath of allegiance and ſupremacy, and an oath to obſerve the ſtatutes of the univerſity at large, he is obliged, if he is on any foundation, to ſwear another ſeries of oaths, of which he knows but little; but by which he binds himſelf to obſerve every thing contained in the obſolete ſtatute book of the college, which is not placed in his hands before the election, and is locked up ever after. I am certain that no young man can take theſe oaths, and perform what they require; but, as there is a kind of compulſion, I hope the ſin will be found venial. If it is not, what is to become of the great numbers of thoſe who have entered in the univerſity ſince the requiſition of theſe oaths, not one of whom could eſcape the

ſnare? It is an inauſpicious beginning of an academical courſe to be obliged to be guilty of perjury, before admiſſion is allowed. The crime, I know, is explained away by learned caſuiſts; but ſurely it cannot be neceſſary to require the continuation of a practice, which is confeſſedly attended with very little advantage, if any, but which juſtly gives offence to a great number of ſerious and judicious perſons.

The ſtatutes, of which a ſtrict obſervance is required by the oaths, are of two kinds; thoſe of the univerſity at large, and thoſe of particular colleges. They both contain a number of abſurd and impracticable ordinances.

The ſtatutes of the univerſity at large are chiefly converſant in preſcribing little formalities in the mode of taking degrees; ſuch formalities as are attended for the moſt part with no advantage either moral or literary. The few which concern the reading of lectures and other buſineſs, relative to learning, are never literally attended to, and often neglected entirely *.

The

* The following paſſage is the only one which the boy who goes to be matriculated reads, though at the ſame time he ſwears to obſerve all the cuſtoms and ſtatutes of the univerſity.

Statutum eſt, quod juniores ſenioribus, id eſt, nondum *Graduati Baccalaureis*, *Baccalaurei Artium Magiſtris*, *Magiſtri itidem Doctoribus*, debitam et congruam reverentiam, tum in privato tum in publico exhibeant: *ſcilicet*, ubi convenerint, *locum potiorem cedendo*; *ubi obvii venerint*, *de viâ decedendo*;

The truth is, that in the revolutions of ages, time produces an alteration in ſtudy, in the objects of learned purſuit, and in the modes of education, as well as in every thing ſublunary. The ſtatutes ought to undergo a complete reviſion. They are too numerous, too trifling, too formal; requiring minute obſervances and neglecting the weightier matters, ſuch as are

eo; *et ad juſtum intervallum caput aperiendo*, atque etiam reverenter ſalutando et compellando.

The under-graduates never do pay this reſpect to the bachelors, though they thus expreſsly ſwear to pay it, nor the bachelors to the maſters. It would be thought rude in the univerſity *at large*, if an under-graduate or bachelor were to *cap* (for that is the phraſe of the place) before *a perſon* of a ſuperior degree, without perſonally knowing him. This reſpect is only paid to the Vice Chancellor and Proctors. Then why make the poor boy ſwear that he will do what no one does, and what, if he were to do, he would be derided for? But here follows the ſalvo. The ſubſequent paſſage is included in a parentheſis in the ſtatute book, and is read at the time of matriculation.

Si vero aliqui ſecùs ſe geſſerint (ſi juniores fuerint, et qui nondum gradum aliquem adepti ſúnt) a Vice-Cancellario & Procuratoribus pro arbitrio corrigentur; vel *pœna corporali* (ſi per ætatem congruat) vel ſuſpendantur a gradu, &c.

Now, as this reverence is omitted, and the penalty never exacted, why require the ſcholar to read this paſſage alone out of all the ſections of the ſtatute book. Suppoſing this ſtatute to be obſerved, yet ſurely ſomething tending to more eſſential benefit than mere external forms, might be read by the boy at his initiation.

immediately connected with the actual improvement, either of the heart or of the underſtanding. I could produce a hundred inſtances if I did not diſlike the labour of tranſcribing obſolete ſtatutes. It will be ſufficient to refer the enquirer to the Parecbolæ, or *excerpta e corpore ſtatutorum*, Univ. Oxon.

With reſpect to the ſtatutes of particular colleges, it is not eaſy to gain an accurate acquaintance with them. There are ſeldom above two copies of them, and theſe are kept in cloſe cuſtody, except on two or three days in the year, when they are read, for the moſt part, in a rapid and incorrect manner in the college chapels.

They certainly contain many excellent regulations; but, it will be acknowledged by the very beſt friends of the univerſities, that they alſo contain many things which cannot be reduced to practice, many which ought not, and ſome, which are ſo ridiculous as to take off that reſpect and veneration which ſhould naturally ariſe in the minds of all thoſe who are bound by oath to obey them.

Will any man venture to affirm, that a better code of laws than now ſubſiſts for the regulation both of the univerſity at large, and colleges in particular, might not eaſily be compoſed? Will any man, in his honeſt zeal, or in his moſt intereſted regard for the ſtatutes, venture to affirm, that it would not be eaſy to expunge the abſurd and impracticable parts, ſo as to relieve the minds of young men from the painful neceſſity of ſwearing to obſerve things,

which they know at the ſame time that they cannot obſerve, and the obſervation of which is neither exacted, nor expected by, the very perſons who adminiſter the oaths, and who, nevertheleſs, are bound by the ſame ſtatutes, and by oath, to ſee them punctually obſerved?

In what conſiſts the objection againſt a reviſion, and correction, and alteration of the ſtatutes? Let us deal plainly and openly. Let them who poſſeſs moſt weight either from office or character in the univerſities, lay their hands on their hearts, and in the ſight of God and man declare, that they do not believe the objections I make to the oaths and ſtatutes, to be well founded. If they cannot do this, and I am confident I might, if I chuſe to uſe the word, defy them to do it; why not employ their leiſure and their ingenuity in the reformation of abuſes, which prevent ſome of the nobleſt inſtitutions in the world from producing their juſt and legitimate advantages to the commonwealth?

"But ſhall we do it at your inſtigation? We cannot," ſays an objector, "pay you ſuch reſpect as to attend to your admonition. You are a reformer, an innovator; and we will not give you conſequence by giving you attention. We are adorned with the higheſt academical honours; ſome of us are advanced to eccleſiaſtical dignity, we are connected with the great favourites at court, and ſhall we take advice of any one who obtrudes it unaſked, and who comes recommended by no other introduction than a profeſſion of relating the truth, and promoting I know not what of public utility?"

To

To all this, and much more, which will not fail to be thrown out, I anſwer, that I am by no means ſolicitous to be accounted the firſt promoter of academical reformation. So long as the reformation is produced, for the honour of letters and the improvement of education, I am contented. I withdraw myſelf, and all ſelfiſh conſiderations. If what I ſay be reaſonable, let no prejudice againſt me retard its admiſſion. I know it is common to affirm, that reformers uſually ſtand in need of reformation themſelves; and, if any one ſhould apply this obſervation to me, I will moſt readily acknowledge its juſtice. I confeſs, with ſincere humility, my own want of reformation; but if no improvements are to be made in national places of education, till the perſons who are the inſtruments to effect it are perfect, I fear the abuſes and evils, which time has introduced, will never be corrected.

Ye numerous parents, who have mourned in ſecret over your loſt and ruined children, your injured fortunes, and diſappointed hopes, I aſk you, whether or not I err, when I affirm that the univerſities want a reformation? I abide not by the deciſion of cloiſtered doctors, or of thoſe whoſe judgments are miſguided by pride, prejudice, or ſelf-intereſt.

SECTION XLV.

ON THE RESIDENCE REQUIRED IN THE UNIVERSITIES.

Annos ſeptem conſumpſit Athenis.
He ſpent ſeven years at the univerſities. HOR.

IT is no leſs true than obvious, that ſhort relaxations contribute to ſtrengthen the tone of the mind. But I am certain that a long intermiſſion contributes not only to deſtroy the learning already received, but alſo to weaken the power of the underſtanding, and to retard the progreſs of improvement.

Nothing, therefore, could be worſe contrived than the allowing of very ſhort ſpaces to be ſufficient to keep the academical terms. The vacations are thus lengthened, and may be ſaid to continue from the expiration of one term, not only to the beginning of the next, but to the time when it is *neceſſary* to be in Oxford for the *keeping* of the next, which is much longer.

For inſtance, ſuppoſe a fortnight to be kept in act term, or in June. The ſtudent may then retire to his father's in the country, and amuſe himſelf with rural ſports, or leſs innocent paſtimes in London, till about five weeks before Chriſtmas. A month keeps the Michaelmas

mas term. The pupil is then at liberty again till about a month before Eaſter. Then again till about the laſt three weeks in May; and once more, till he keeps the fortnight in June, and ſo concludes the academical year at Oxford.

Thus it appears, that a very ſhort time is ſpent in the univerſity by thoſe members who do not reſide from choice, or who are not confined by intereſted motives; ſuch as the conditions requiſite to procure a fellowſhip, or to preſerve it. The majority are ſatisfied with taking a ride four times a year to Oxford, and ſpending there in a moſt unſettled and uncomfortable manner, about thirteen weeks in the whole year. The frequent change of place, and change of ideas, cannot fail to diſſipate the mind, which, if compelled to ſtudy for ten months in the ſame plan, would make conſiderable improvement. As things are now conſtituted, the young man is almoſt as unſettled at the univerſity as if he were at an inn on a journey. He ſcarcely takes off his boots the whole time. He frequently borrows a room to ſit in. He has often no books. He is contented with complying with a few fooliſh forms for the ſake of his degree. He rides out every day, and is happy enough when his fortnight, three weeks, or month, is expired; then he mounts his hunter again, ſcampers home, and once more joins in the jovial chace.

Can any reaſonable cauſe be aſſigned for requiring ſo very little a portion of time to be ſpent in a whole year, at a national place of education? Would any parent fix his ſon at a

ſchool, where ſo ſhort a time would be devoted to the buſineſs of ſtudy, and ſo long an one to idleneſs and diſſipation. He would be ſtruck with the abſurdity of ſuch a plan. What then can induce the public to ſubmit to ſo flagrant an abuſe, but an attachment to old cuſtoms, a blind purſuit of thoſe who have preceded? An attachment which cannot continue for ever, and which ought to be laid aſide at this moment, when the univerſity ſuffers greatly in the general opinion.

It is true, indeed, that ſome are compelled to reſide the whole year, or the greateſt part of it, but of whom do they conſiſt? of a ſmall number, and thoſe too ſuch as are induced by a regard to intereſt rather than improvement, to continue at their colleges. They uſually find their reſidence uncomfortable and unimproving; for there is little or nothing to be done in the vacations, except by choice. Few are ſo reſolute as to overcome the temptations to indolence. Thoſe who are active, are active in miſchief, or in frivolous employments.

The whole buſineſs of academical terms, of reſidence, and of lecturing, requires an immediate and ſtrict examination. There is not a ſingle member of the univerſity who can juſtly defend it as it now ſtands. Few chooſe to appear in the work of reformation, becauſe it is uſually attended with odium; but, I believe, that even they who are moſt attached by local prejudices and perſonal connexions, will, in their hearts agree, that my obſervations are founded on fact.

A re-

A reformation in the affair of reſidence might be produced without difficulty. Common ſenſe dictates, that the vacations ſhould be but ſhort. The engagements of the world are ſuch, that young men will always find excuſes for frequent abſence. Therefore, let not the *univerſity allow* an abſence, which even the moſt diſſipated confeſs to be too long. Let there be (I mean not to adopt the ſtyle of legiſlation) but one term, and let it continue, without interruption, from the firſt of October to the end of July. A week might be granted at Chriſtmas to ſuch as ſhould not chuſe to remain in the univerſity at that time; and leave of abſence, on reaſonable cauſes, and for a reaſonable time, ſhould be allowed, during the whole of the term, by the head of the hall or college. But ſurely thoſe who are appointed to inſtruct as tutors or profeſſors, ſhould continue, in conſtant ſucceſſion, the ſeries of their inſtructions. The lamp, which is to enlighten a whole nation, ſhould burn, like the Veſtal Fire, without intermiſſion. There is then a never-ceaſing light afforded; and all, whoſe opportunities will permit them, ſhould at any time be permitted to enjoy its illumination. Many an amiable youth would rejoice in the opportunity of receiving, during two or three years, ſuch inſtruction. At preſent, he goes to the univerſity with high ideas of the place; but finds the inſtruction interrupted, the reſidence deſultory, and great deal of formal trifling in the place of ſolid utility. If he retain his love of virtue and of ſtudy, he finds his improvement muſt chiefly

be derived from himſelf, from his own unaſſiſted application. This, I am certain, is a common caſe, and if ſo, in what conſiſt the local advantages of the place? With the uſe of a moderate library, he might do as well in any part of England, Wales, or Scotland. If this be the caſe, the next queſtion will be, Why all this expence? Why theſe endowments? Why this waſte of time and of opulence? The public is egregiouſly deceived; and the deceit proceeds from places which were originally deſigned to be the fountains of truth, learning, virtue, and whatſoever is beautiful and laudable.

The effects of requiring a ſtrict reſidence for the firſt four years, would be productive of a variety of advantages. Many a parent, who has ſeen his ſon tempted by idleneſs to vice, and from vice to ruin, would have ſaved his child and his peace, if ſuch a reſidence had been required as would have kept him from the temptations of a corrupt metropolis. Many a young man dates his perdition from the univerſity vacations. He is held by no reſtraints. His paſſions are warm, his companions ſeducing. He haſtens to the region of delight, for as ſuch, from the error of inexperience, he is apt to conſider London. Money muſt be ſupplied, and, if the father withhold it, it muſt be borrowed. The gaming-table is reſorted to as a copious reſource. Drinking is purſued as a relief from anxiety, and he lives and dies a wretch, who might have been an honour to his friends and his country, had he been reſtrained from ſchemes of expenſive and vicious pleaſure, by being compelled to reſidence and application.

The

The vacations which I recommend, are at a time when London is little frequented; at a time when public buſineſs ſeems to be ſuſpended; and two months will be quite ſufficient for the purpoſes of viſiting friends and relations, and for all uſeful recreation.

If any prefer it, a month might be allowed in December, and another in Auguſt; but I have choſen both the months in the ſummer; becauſe I am unwilling to loſe a month in winter, when all the powers of the mind ſeem to be in a better diſpoſition for ſtudy and advancement in literary excellence.

SECTION XLVI.

ON THE DISCIPLINE AND EDUCATION OF PRIVATE COLLEGES, CONSIDERED SEPARATELY FROM THE UNIVERSITY AT LARGE.

Ego te intus novi.
I know your internal conſtitution. PERSIUS.

I Have already ſaid, and it has been frequently obſerved, that every college is in itſelf a little univerſity. It has its own ſtatutes, principals, deans, tutors, and all other officers neceſſary to conſtitute a ſeparate ſociety.

In private colleges, it muſt be owned, that the abuſes and abſurdities of the univerſity are often corrected and removed. But ſtill there are many defects and faults in their conſtitution and conduct, which render them far leſs able to produce the good effects of a national eſtabliſhment for education than they ought to be, conſidering the advantages which they undoubtedly enjoy. I mean the advantages of large revenues, well-furniſhed libraries, commodious habitations, and every other external aſſiſtance, in the purſuit of moral, literary, and religious excellence.

But fellowſhips are often conſidered by the ſenior reſident fellows, not as places of diſcipline

cipline or education, but as convenient retreats for the enjoyment of luxury, and the repoſe of idleneſs. In conſequence of this idea, the pleaſures of the table, and of horſes and dogs, are commonly the chief objects of purſuit, even among thoſe whoſe ſeniority ought to render them patterns of all virtue, induſtry, frugality, and decency to the junior members.

A young man enters at college adorned with claſſical learning, and hopes to increaſe his ſtore, by the aſſiſtance and example of learned men, who, as his prepoſſeſſions inform him, take up their reſidence in houſes conſecrated to letters. He finds them, however, for the moſt part, little attached to literature, but employing their attention and time in the purſuit of vulgar enjoyments, ſuch as the uneducated chiefly delight in; in the bottle, and in the joys of the chace. But what can ſuch an example be ſuppoſed to produce among the young men? It produces a general neglect of laudable ſtudies, and a general love of ignorant jollity and low amuſements.

The lectures read in the halls of private colleges are generally like thoſe of the univerſity at large; ſhort, perfunctory, and of little uſe to real ſtudents. The daily diſputations are in the ſyllogiſtic ſtyle, and moſt contemptible both for manner and matter. The declamations, themes, and verſes, uſually ſuch as a ſchool-boy could equal; often ſtolen from books, moſt frequently handed down by tradition; and when they are original, which is indeed very ſeldom, they may, and often do, abound with grammatical

matical and other errors, uncorrected and unpuniſhed by the officers who hear or receive them.

The lectures of the college tutor, given in his chamber, are ſeldom ſuperior to thoſe given to the higher claſſes of a good ſchool. The lecture continues an hour; and the tutor is too often the only perſon who derives much benefit from the whole formality. He indeed gains money; but the pupils loſe their time.

As to the moral diſcipline, it is in many colleges totally neglected; in others only ſo far obſerved as to ſave appearances; and in none attended to in ſo conſtant and regular a manner as to preſerve the young men from injuring themſelves, in the moſt eſſential articles, whenever their inclinations lead them to be idle and vicious.

There are no proper and efficient regulations in the colleges of Oxford, to reſtrain the expences of young men from exorbitancy. So long as they appear at chapel, at lecture, and at dinner, they are allowed to enjoy, in all other reſpects, a ſtate of liberty almoſt abſolute. The intervals are uſually ſpent on horſeback, in a boat, in a ſcheme of pleaſure to ſome neighbouring town, or in ſauntering or lounging, as it is called, about the ſtreets of the city, or the walks of its vicinage.

I cannot, without being minute and tedious, enter into all the ridiculous particulars which tend only to preſerve little and uſeleſs forms. But, upon the whole, I am confident in affirming, that the colleges, in their preſent ſtate, notwithſtanding the many virtues, great learning,

ing, and exalted characters of many individuals who reſide in them, by no means produce that kind or degree of good for which they were intended, and which they certainly might produce, if they were newly regulated. Like every part of the academical inſtitutions, they are now filled with nominal and formal matters, inſtead of thoſe real and eſſential regulations, which in ſuch places are juſtly required.

The effect is equally viſible and lamentable. Many of thoſe houſes which the piety and charity of founders conſecrated to religion, virtue, learning, every thing uſeful and lovely, are become the ſeats of ignorance, infidelity, corruption, and debauchery. For in no part of the kingdom will you meet with more licentious practices and ſentiments, and with leſs learning, than in ſome colleges. And let it be remembered, that theſe are the ſeminaries in which the clergy, who are to go out and inſtruct mankind, are formed, in the moſt ſuſceptible periods of their lives. Has not the world complained of late more than ever of rakes, drunkards, gameſters, and duelliſts, *in orders?* Whence came they? From Oxford, and from Cambridge.

SECTION XLVII.

ON THE EXPENCES OF UNIVERSITY EDUCATION.

Magnum vectigal parſimonia.
Economy is equivalent to affluence. Cic.

THERE is no topic more frequently diſcuſſed among thoſe who are connected with the univerſities, than the great expences which attend academical education. Expence is a matter of which all are judges, and with which moſt are affected; and thoſe who are not qualified to determine on the ſubject of literary diſcipline, are capable of forming a judgment of pecuniary expenditure.

I venture to affirm, that there are no places in which a young man may live and ſupport a decent appearance on more moderate terms than in the univerſities. Whence then originates the complaint? Not from the neceſſary charges, which are really few and moderate; but from the luxuries and extravagancies which the faſhion of the age introduces, and which the diſcipline, as it is now conducted, is not able to controul. Where can any one dine ſo cheaply as in a college, if he will be content to dine in the hall, in the collegiate manner?

But

But this is become unfashionable, and therefore a dinner must be given in the private rooms, which cannot be done, but at a considerable expence, and, if frequently repeated, will alone cost more than all the other articles of expence at the university. The expences of horses, riding, hunting, with all the preparatory and consequent expences, are often such as a man of considerable estate cannot easily support. Students, of almost every college, join in the hunting schemes of Esquires in the neighbourhood; and there are few young men of fortune who do not keep horses in Oxford, especially since they have been prohibited by statute. The violation of an express statute evinces such a manly and genteel spirit, that few are able to withstand the temptation of aspiring at the honour. Those whose fortunes enable them to keep horses, lead others into the same extravagance, who cannot do it, without incurring debt: and the expence of keeping a horse only, is not more than formerly used to maintain a scholar, and pay for his books and his tutors.

Young men, who are entered at the university, often expend great sums in schemes of pleasure, and during the vacations, when they are not within the precincts of an university; but the whole is unjustly called the expence of university education.

To obviate this evil, a longer residence should certainly be required from the students. I see no advantage in that institution which makes the academical year to consist of eleven or twelve

twelve weeks only. This ſhort ſpace is all which the majority of members ſpend in the univerſity. They barely keep the term; that is, they ſpend no more time in the univerſity than is neceſſary to give them a ſtatutable claim to graduation. But the whole ſum which they ſpend in London, or in other places, is conſidered as the expence attending academical education, becauſe they are members of the univerſity.

I ſtill affirm, that, excluſively of apparel, three or fourſcore pounds a year are amply ſufficient for all neceſſary purpoſes of an academical life. But I know that many ſpend ſome hundreds. What good do they derive from this profuſion? Or rather, what evil do they not derive from it? They contract habits of luxury, extravagance, vice, and folly, which ſeldom leave them; or if they do, not till their fortune and conſtitution are greatly impaired. They loſe all reliſh for the ſcholar's life, and they become mere men of the world, wicked, ignorant, and miſerable.

The extravagance of the younger members, reflects great diſgrace on the diſcipline of the univerſity, and conduces, perhaps, more than any other cauſe, to diminiſh the number of ſtudents. Few parents are ſo devoted to learning as to wiſh their ſons to hazard their fortunes in purſuit of it; ſuppoſing that the going to an univerſity were the moſt probable means of advancing learning. But as it is perhaps the leaſt likely, who that poſſeſſes judgment, would ſuffer his ſon to incur this danger

of

of temporal ruin for no chance of an equivalent?

I am ſorry to be obliged to confeſs, that ſome of thoſe who have moſt weight in the univerſity, are peculiarly devoted to the great world, in whoſe gift are many eccleſiaſtical dignities and emoluments. Theſe perſons, from a deſire to pleaſe their patrons, are unwilling to reſtrain young nobility, and men of fortune, from thoſe amuſements which faſhionable men purſue in the world at large. They do not chuſe to refuſe them the privilege of keeping horſes and footmen, leſt they ſhould take diſguſt, and leave the univerſities. But who is there that requires to be informed, that the lower orders emulate the higher; and that, by the contagion of example, extravagance becomes univerſal?

But, ſays an objector, ought not the univerſities to keep pace with the world; and ought not great liberties to be indulged to thoſe whoſe fortunes enable them to live where they pleaſe, and who, therefore, would certainly not live in the univerſities, if they were reſtrained in ſuch a manner as to enjoy no excluſive privileges from the poſſeſſion of a fortune?

To this I anſwer, that the univerſities ought to be preſerved free from the corruptions of the world, in order that the young men who proceed from them, may, by the influence of their example, and the wiſdom of their converſation, contribute to retard the diffuſion of vice, folly, ignorance, and irreligion. And however a ſtrictneſs of diſcipline might exclude, for a ſhort time,

time, a few individuals of bad habits and principles, it is probable, that when the reformation is eſtabliſhed, there will be few fathers, however diſtinguiſhed by rank and riches, who would not chuſe that their ſons ſhould ſubmit to the wholeſome reſtraints of a virtuous diſcipline. They would not wiſh their ſons to aſſume any ſuperior dignity, or claim any licence to do wrong, from their birth; but would rejoice to ſee the grace of nobility embelliſhed by the luſtre of virtue. And, indeed, whatever a few vicious and debauched perſons may advance to the contrary, it is certain, that ſome of the beſt, as well as moſt exalted perſons in this country, are zealous in their wiſhes to prevent the luxury and vanity, which is at this moment poiſoning the very fountains of learning and all excellence. I am indeed a voluntary inſtrument in pointing out a reformation of academical abuſes; but, I am confident, I ſhall be ſupported by the opinion and wiſhes of thoſe, who conſtitute the moſt reſpectable part of the community.

SECTION XLVIII.

ON GRANTING TESTIMONIA OF MORALS AND PROFICIENCY.

Quod de quoque viro et cui dicas ſæpe caveto.
Be very cautious what you ſay of a man, and to whom.

THE facility with which teſtimonia are ſigned by men of high characters in the univerſities, is certainly injurious to the cauſe of learning and virtue. It confounds the diſtinctions between merit and demerit. It deceives the world, which paying a due reſpect to the perſons who ſign their names to a teſtimonium, places a confidence in thoſe who are often found totally unworthy of it.

I am aware that the excuſe uſually made for granting certificates of learning and good behaviour, is, that to deny them would be to ruin, or at leaſt, greatly to injure thoſe who aſk for them. This is certainly true. But is juſtice a reality or a phantom? *Fiat juſtitia ruat cælum*, is a ſtrong expreſſion; but it conveys, in this buſineſs at leaſt, a juſt rule.

If teſtimonia are to be indiſcriminate, it would be as well if they were neither granted to any, nor required of any; for they mean nothing. Indeed, for the ſake of the grantors, the cuſtom ought to be put an end to, unleſs they ſhould reſolve to pay a regard to truth and juſtice. For, as the caſe now ſtands, very worthy

worthy and reſpectable men are betrayed into a practice of ſubſcribing their names, in a very ſolemn manner, to certificates of that which they often know nothing of, or which they know to be untrue.

It was well provided by our anceſtors, that, whenever a young man ſhould aſk a favour of the univerſity at large, or become a candidate for holy orders; he ſhould bring with him the recommendation of his college, as thoſe, who live under the ſame roof, are juſtly ſuppoſed to poſſeſs a knowledge of his general conduct and character. It is alſo very right, that perſons who are to elect a young member of the univerſity to any office or exhibition, ſhould require the teſtimonium of thoſe under whoſe diſcipline he was placed at college. But, it is at the ſame time true, that thoſe certificates certify at preſent little more than the eaſy good-nature of thoſe who grant them.

If every one muſt have a teſtimonium, let the terms of it be more general, ſo as not to miſlead on the one hand, nor, on the other, to oblige reſpectable men to certify that of which they are uncertain, or which they are conſcious is not true. Thus, for inſtance, it might be ſufficient, if they were to certify, that ſuch a perſon was reſident in ſuch a college during the period required; and that, on their conſciences, they declared, that they know nothing of him which proved him to poſſeſs a bad diſpoſition, or to be remarkably profligate, idle, or ignorant.

Indeed the teſtimonia ſhould not be in a preſcribed form, which is literally followed in every

every inſtance. They ſhould be characters of the perſon, atteſted by thoſe who know him beſt, and whoſe integrity and judgment add weight to their aſſertions. In common life, when a ſervant or aſſiſtant is to be engaged, the party demands a character, and it is uſually ſo expreſſed, as to give ſatisfaction, and promote all the good purpoſes intended. But ſhall teſtimonia be ſo conducted in the celebrated univerſities of this land, as to deceive thoſe who truſt in them, and ſeduce thoſe who give them, into falſehood?

I wiſh every attention to be paid to the ſuggeſtions of candour and good-nature. I would, by no means, have a young man, of whom there are hopes, unneceſſarily expoſed. But, at the ſame time, I have too much regard for the truly deſerving, not to wiſh that a diſtinction ſhould be made, and that he ſhould have ſomething more ſaid in his praiſe, than the ignorant and vicious idler, who goes to college merely to be legally qualified by formalities to hold preferment; and who, though he may have been in every reſpect irregular, enjoys the local advantages of the ſtricteſt regularity.

The puniſhing of all crimes alike was certainly moſt unreaſonable. The rewarding of all degrees of excellence alike, is diſcouraging to thoſe who aſpire at it. And I am free to affirm, that a due diſtinction made by the teſtimonia, would contribute eſſentially to render the univerſities productive of the advantages which they might and ought to produce.

SECTION XLIX.

CURSORY REMARKS ON UNIVERSITY HONOURS.

Honos alit artes.
Honour is the nurſe of arts.

AS it was the intention of all commendable ſyſtems of education, to form men in ſuch a manner as that they ſhould be enabled to go out into the world, and ſuſtain the duties of ſocial life, with credit to themſelves, and advantage to the community; it ſeemed neceſſary that the ſtudents, on their departure from their place of education, ſhould be furniſhed with ſome honourable teſtimony of their having been there, and alſo, of their having made a competent proficiency. Degrees have been choſen as the diſtinctions peculiarly ſuited to this purpoſe in our modern univerſities.

In order to obtain theſe honours, it was certainly right that certain public exerciſes ſhould be performed. Theſe gave the candidate an opportunity of diſplaying his talents and attainments; and, at the ſame time, enabled thoſe who were to confer the honour, to confer it according to the appearance of merit.

But in that age, when the probationary exerciſes were eſtabliſhed at our Engliſh univerſities, ſcholaſtic learning, or logic, metaphyſics and

ſyllogiſtic diſputation were in the higheſt repute. The exerciſes are accordingly required in that ſpecies of learning. But is it not lamentable that, in ſo long a period as that which has elapſed ſince the eſtabliſhment of theſe exerciſes, ſcarcely any eſſential alteration ſhould have been made by authority?

For a conſiderable time after this eſtabliſhment, ſcholaſtic learning retained the eſteem, which, in a dark age, it had monopolized. During that ſpace, the exerciſes were performed with ſpirit; great ingenuity was often diſplayed in them, and the public ſchools, in which they were performed, were filled with auditors.

But as a better kind of learning began to be diffuſed, the ſcholaſtic was exploded from the world, and found a ſhelter only in the ſhade of a cloiſter. But even the cloiſter was in ſome meaſure influenced by the improvement in taſte; and though the authority of ſtatutes compelled the performance of ſcholaſtic exerciſes, nothing could compel the return of that affection for them which had once rendered them the firſt objects of literary purſuit.

From this time the exerciſes were performed merely from compulſion, and conſequently in a careleſs and perfunctory manner. Few gave themſelves the trouble to excel in ſyllogiſtic lore, and thoſe who did, derived from their excellence but little honour. Literary ambition purſued a new channel. Scarcely any choſe to invent arguments; ſince they were already greatly multiplied, and were handed down unaltered from generation to generation. The ſchools were deſerted by all but the diſputants

and the moderator. Thoſe who uſed to conſtitute the audience found that they could employ themſelves to greater advantage in their own chambers. Indeed the ſyllogiſtic ſkill was ſo little eſteemed, that the majority began to pride themſelves in being entirely unfurniſhed with it. Polite learning gained ground, and the ſcholaſtic retired in diſgrace.

Univerſity honours were now indiſcriminately beſtowed on all who had gone through the forms of univerſity education, who had kept a certain number of terms, and were ready to pay the cuſtomary fees of office. By this time, in the eye of men of ſenſe, degrees were things entirely different from real honours. They were indeed little more than proofs that the graduate had been a member of an univerſity; and ſo far they might contribute to give him credit in a land of ſtrangers.

But every one will allow, that, when the honours which ſhould excite diligence and virtuous ambition are fallen into contempt, it is time to correct abuſes, which, perhaps, without any perſonal blame, have been, in the lapſe of ages, gradually introduced.

Some honour ſhould certainly be deviſed to make a diſtinction between merit and demerit. Its attainment, however, ſhould not be ſo difficult as to exclude the majority of mankind, who ſeldom riſe above mediocrity.

A degree cannot be refuſed without diſgrace, though it may be conferred without honour, and the diſgrace conſequent on the refuſal, may occaſion the ruin of him whoſe ſucceſs muſt depend on the good opinion of the world. It would

would therefore be cruel, after a man has behaved well with reſpect to morals and regularity, and his parents have expended conſiderable ſums in his maintenance at an univerſity, to fix a ſtigma on him, which might deſtroy both his peace and proſperity. Unleſs, therefore, a perſon ſo circumſtanced is ſhamefully deficient, I would let him carry away a bit of ſilk or ſtuff upon his back, together with the privilege of adding two capital letters to his name. But ſtill there ſhould be ſome peculiar addition in the precincts of the univerſity, for thoſe who are peculiarly deſerving. At Cambridge, I believe, there are ſome diſtinctions of this kind, but they might be better contrived to anſwer the purpoſe.

The practice of conferring degrees by diploma, on perſons not at all eminent for learning, and who alſo are perfect ſtrangers to the univerſity, is ſuch an abuſe as ought immediately to be reformed by the interpoſition of authority. Diplomas ſhould be reſerved as ſingular honours for the reward of ſingular merit. To beſtow them, without diſtinction, on all who are ready to pay the fees, is to deceive the world, and, in the end, to deſtroy the credit of the intended honour. It is alſo a great hardſhip that thoſe who reſide at an univerſity at a conſiderable expence, and go through exerciſes and examinations with conſiderable trouble, ſhould, after all, gain no more academical diſtinction, than the ignorant candidate, who never ſaw the univerſity, the honours of which he ſeeks, but who, on paying the fees, has his diploma ſent up, like vendible wares, by a ſtage coach or a waggon.

I am happy to bear my teſtimony, that diplomas are not ſo abuſed by the univerſities of Oxford and Cambridge. Greatly to their praiſe, they have in this reſpect preſerved their dignity. They have ſeldom conferred degrees by diploma, but on perſons of eminent qualifications. A diploma, therefore, from them is ſtill conſidered as a diſtinguiſhed honour.

But, when a man enters the buſy world and aſſumes the title of a Doctor, it unfortunately happens that few give themſelves the trouble to enquire where he obtained the academical title to it.

Annos qui ſeptem conſumpſit Athenis
Inſenuitque libris et curis,

often finds no more credit from graduation in the neighbourhood in which it is his lot to be ſettled, than the man who never entered within the limits of any reputable ſchool, nor of any univerſity whatſoever. Few have opportunities, and ſtill fewer inclination, to enquire whence the degree came, or in what manner it was procured.

Such are the abuſes in the collation of degrees, that all who have any regard for the credit of the univerſities of Great Britain muſt anxiouſly wiſh to ſee a reformation introduced. No one can denominate theſe cenſures an ill-grounded or malignant calumny. They are founded on facts, of which all who know any thing of the ſtate of univerſities muſt acknowledge the reality.

But notwithſtanding that degrees do in truth confer but little honour, moſt of thoſe who

who are devoted to a learned life endeavour to procure them, in order to ſatisfy the inveterate prejudices of the world. And, indeed, while theſe prejudices continue, it is certainly prudent to pay them as much regard as is compatible with innocence, honour, and improvement.

No one need be under any great difficulty on this point; ſince, if it is not in his power, or his choice, to keep the terms required in the univerſities of Oxford and Cambridge, he may, without trouble and with little expence, procure degrees from other univerſities, which will make as good an appearance in the world, by ſending his orders for the commodity, together with the ready money, by ſome faithful carrier.

SECTION L.

CURSORY REMARKS ON PROFESSORS AND PROFESSORSHIPS.

Otium cum dignitate.
Eaſe and a title. CIC.

THE univerſities were founded before the foundation of colleges. Public inſtructors were therefore appointed, becauſe they were then abſolutely neceſſary. At preſent, every college and hall is a little ſeparate univerſity, and is furniſhed with its own tutors and inſtructors. Many profeſſorſhips have, however, been eſtabliſhed ſince the foundation of colleges, and certainly they might be uſeful to the ſtudents, as well as honourable to the profeſſors. A profeſſor's chair is a very proper reward for diſtinguiſhed merit; but, where there is a ſtipend, it is but juſt that ſomething ſhould be performed for the public utility.

At preſent, however, the greater part of the profeſſorſhips in the Engliſh univerſities are perfect ſinecures. Sometimes, when a very ingenious man ariſes, he thinks a profeſſorſhip affords a fine field for the diſplay of his abilities, and he reads a courſe of lectures: but, generally ſpeaking, this very ſeldom happens, and if the ſtudent had no other inſtruction than that afforded by the profeſſors appointed and paid for inſtruct-

ing,

ing him, he might as well have gone to get learning to the land of the Hottentots, or purſued the ſciences in Lapland *.

An abuſe of this magnitude could not paſs unnoticed. It has been long and loudly complained of, and I ſhall therefore ſay the leſs on the ſubject, as it has been often conſidered. But as the abuſe ſtill continues, I ſhall think myſelf juſtified in making ſome additional obſervations.

I beg leave then to ſuggeſt, that, at every election of a profeſſor, it ſhould be ſtrictly inſiſted upon as a condition, that he ſhould read lectures, or reſign his office, or procure a ſubſtitute, whenever he finds himſelf diſinclined or unable to perform that neceſſary duty. This nation abounds with offices and places which may be rendered ſinecures, without detriment to the public. But, in the univerſities, the neglect of executing the office duly, is pregnant with evils to many individuals, and to the community.

Moſt young men are ready to pay for lectures, if the profeſſors would read them. So that the ſmallneſs of the ſalaries appropriated to ſome of them, ought not to be pleaded in excuſe for the omiſſion.

But it will be ſaid, there are ſome profeſſorſhips in ſuch departments as are become unneceſſary. If ſo, then, let ſome adequate authority intervene, to change the art or ſcience, which the profeſſorſhip is bound to teach, from

* Lectures are read in experimental philoſophy, anatomy, chemiſtry; but the ſtudents pay the lecturer, ſo that this aſſiſtance is not afforded by the *alma mater*.

an uſeleſs one, to ſuch an one as is uſeful. Or let it be aboliſhed, and the revenues applied to the improvement of ſuch profeſſorſhips as are evidently uſeful, and, at the ſame time, poorly endowed.

I lay it down as an axiom, that, in a great national eſtabliſhment for the general improvement of youth, no office ſhould be eſtabliſhed which is not efficient. In a court, or in a cathedral, there may be ſome ornamental or ſupernumerary appointments, as rewards and honours in old age, for a virtuous and uſeful conduct in the early periods of life. But an univerſity is a place of action; not of repoſe. Let thoſe who have behaved themſelves well in it, and promoted the real ends of the eſtabliſhment with ſtrenuous exertion, be rewarded elſewhere, at the age of forty, with eccleſiaſtical preferment, or ſinecure dignities; and let them leave their appointments to thoſe, who are both able and willing to take an active part in the work of education, for which alone univerſities ought to be eſtabliſhed, and profeſſorſhips endowed.

SECTION LI.

ON THE EXPEDIENCY OF ESTABLISHING AN INSTITUTION FOR PECULIAR INSTRUCTION IN RELIGION.

"We have only to make revealed religion an eſſential part of univerſity learning, and aſſign to it a proper ſhare of the uſual honorary rewards, and it will ſoon be purſued with the ſame ardour of mind, and vigour of application, as all the other parts of literature." Bp. PORTEUS.

THE greater part of ſtudents in our Engliſh univerſities are deſigned for the church. It ſeems, therefore, very reaſonable, that there ſhould be eſtabliſhed in them, ſome particular mode of inſtruction for the ſtudents in theology.

But it is a ſubject of great complaint among thoſe who are enabled to form a judgment in this matter, that many candidates for holy orders, though they appear to be competently ſkilled in the Latin and Greek languages, and are eſteemed good ſcholars in the univerſities, are yet very ſuperficially acquainted with the doctrines of the Chriſtian religion, and with all that kind of learning which is properly denominated theology.

It is the dictate of common ſenſe and common honeſty, that men ſhould pay particular attention to the qualifications which are to enable them to exerciſe their profeſſion with ſkill and ſucceſs; and it ſeems probable that the

cure of ſouls, or the office of teaching the divine truths of the goſpel, requires peculiar care in the work of preparation. If this be true, I infer from it the neceſſity of affording peculiar opportunities in the univerſities, for the ſtudy of divinity.

In this age many ſtrange opinions are advanced, and, under the name of rational Chriſtianity, ſome of the moſt important truths of the Goſpel are explained away. It certainly becomes every miniſter of the Goſpel to poſſeſs ſuch a ſhare of learning, as may enable him to refute opponents, and convince and ſatisfy his own mind, whenever doubts and difficulties are ſuggeſted.

It is very true, that there are divinity profeſſorſhips; but the Margaret profeſſor in Oxford does not read, and, I believe, the Regius profeſſor contents himſelf with performing the formal duties of his office. The late Dr. Bentham, a very good man, though much ridiculed by the wanton and ignorant, uſed to read a Sunday lecture. There was much information to be received from it; though it was not entirely ſuch as could fully anſwer the purpoſe of theological ſtudents. There is wanted, as biſhop Porteus juſtly obſerves, an adequate proviſion in the univerſity, for that part of education which is to give the ſtudent an inſight into the nature, the deſign, the evidences, and the precepts of the Chriſtian Revelation. "Revealed religion, ſays that worthy prelate, has not yet a proper rank aſſigned it in the univerſity of Cambridge, among the other initiatory ſciences; is *not made an indiſpenſable qualification for*

for academical honours and rewards; has not, in ſhort, all that regard paid to it, which its own intrinſic worth, and the peculiar circumſtances at preſent attending it, ſeem to demand."

A young man, after having ſpent a part of three or four years, in the uſual gaieties of an univerſity life, offers himſelf as a candidate for orders. He is examined by the biſhop's chaplain. He conſtrues a few verſes in the Greek Teſtament, and tranſlates one of the articles from Latin into Engliſh. His teſtimonial being received he is admitted, and goes from his jolly companions in the univerſity, to the care of a large pariſh, to viſit the ſick, to adminiſter the ſacrament, to perform all the ſerious offices of a pariſh prieſt, to ſupport the dignity of his profeſſion, and to maintain his cauſe againſt methodiſm, infidelity, and profligacy. Is he likely to ſucceed with honour? Conſult experience for an anſwer.

In what place are we to ſeek a remedy for evils of this kind? Evidently at the fountain head. *Hinc lucem et pocula ſacra.* No one can deny the neceſſity of eſtabliſhing ſome peculiar mode of religious inſtruction in the univerſities, and of allotting academical honours to a proficiency in religious knowledge, at an earlier age than degrees in divinity are now beſtowed. He who wiſhes to ſee this improvement recommended with great force of ſtyle and argument, may have recourſe to biſhop Porteus's eighth ſermon, that on the advantages of academical education.

SECTION LII.

A CONCLUDING SECTION ON THE SUBJECT OF THE UNIVERSITIES.

Sed hæc hactenus.
So much for the Univerſities.

MY deſign will not allow me to enter into all the particulars which diſgrace the univerſity, and render it leſs able to ſerve the community, than, from the many advantages it enjoys, it ought to be. The enumeration would be tedious to thoſe who are not connected with the univerſities, and it would be ſuperfluous to thoſe who are. It is a well known fact, that more perſons enter at the univerſities for the privileges of graduation, than for improvement in ſcience.

Upon a moſt impartial review, I cannot but affirm, that the ſtatutes require alteration; that many of them are bad, and that thoſe which are good are badly executed. The whole of the laws, cuſtoms and practices, with very few exceptions, conſtitutes a maſs of folly and abſurdity, united with a falſe parade of learning and excellence.

For what does a young man go thither? To acquire an acquaintance with the ſciences, with philoſophy, with theology. But, alas, how few and how poor are the aſſiſtances afforded! Few profeſſors

profeſſors read lectures; very little literary emulation prevails. Very little encouragement is given. Favour is chiefly ſhewn to thoſe whoſe parents will one day be able to aſſiſt the tutor by intereſt, or to reward him with pecuniary preſents. Rank and riches engroſs the attention of thoſe who are aſpiring at eccleſiaſtical preferment; and a modeſt and able young man, whoſe ſituation is obſcure, and circumſtances narrow, may have the merit of an angel, and yet be totally diſregarded; or, if he aſpires at excelling others, ſubject himſelf to all the mortification which envy and malice can inflict on a feeling mind.

The tutors, it is true, give what are called lectures. But they are, in fact, little more than the ſhadow of ſubſtantial forms; mere evaſions, contrived to juſtify, in appearance, the acceptance of the ſcholar's money. The boys conſtrue a claſſic, the jolly young tutor ſits in his elbow chair, and ſeldom gives himſelf the trouble of interrupting the greateſt dunce. But is the mere conſtruing of an author, a lecture? It is an apology for a lecture, and a poor one too. The truth is, as a very ſenſible author has obſerved, the tutor, knowing himſelf to be ſecure in his office, independently of the pupils or their parents judgment, ſatisfies himſelf with performing the buſineſs in ſuch a manner as moſt effectually to conſult his own eaſe. If he brought his own compoſitions, as the learned profeſſors in Scotland have done, he would certainly have a good deal of trouble in the compoſition and tranſcription; he would alſo expoſe himſelf to the cavils of criticiſm; but, while he

he puts Tully's Orations, or Xenophon's Anabaſis, into his boys hands, all is ſecure; and the boy conſtrues, and the tutor now and then looks into the margin and tells him, what he may read in the page before him, what Pearce or Hutchinſon, the commentators, have obſerved. But even this is not always done, and I have known college lectures, as they are called, often proceed without any interruption from the tutors.

In ſhort, the foundation of fellowſhips has rendered colleges very different places from places of education. They are to many like alms houſes; where the bounty of benefactors is to be plentifully enjoyed, their ſouls prayed for, and nothing done. The tutor's office is indeed retained, becauſe it is lucrative; but I have known colleges where independent members were conſidered as troubleſome additions. They would have been glad to ſhut themſelves up by themſelves, and enjoyed the good things of the cook and the manciple, without the intruſion of commoners who come for education. A jolly vice-preſident, or ſenior fellow, would almoſt as willingly ſee his cellar empty, or his horſe foundered, as be obliged to aſſiſt in exacting real diſcipline, or in affording literary inſtruction.

The principal thing required by the fellows and the officers of colleges, is external reſpect from the juniors. However ignorant or unworthy a ſenior fellow may be, yet the ſlighteſt diſreſpect is treated as the greateſt crime of which an academic can be guilty. How tyrannical is this exaction? Perſonal merit and good behaviour will always enſure a proper reſpect from the worthy. But thoſe among the ſeniors, who

who do the leaſt in their ſtations, and who are moſt contemptible in their characters in the univerſity, are often the moſt rigid and ſevere in puniſhing the omiſſion of taking off a cap, or any other trivial neglect of external obeiſance. Does not this ſeverity look as if theſe rigid exacters were conſcious that they do not deſerve reſpect, and that they will therefore exact by authority, what they cannot obtain by merit.

There is, indeed, a general neglect and careleſſneſs concerning all which is connected with real improvement in morals and in ſcience. There is a troubleſome attention to ſuch formalities as contribute to gratify the love of lucre, or the pride of ſeniors and officers.

And does not the fruit prove the nature of the tree? Do not the univerſities ſend out into the world the moſt profligate members of the ſociety? What are the general manners of the place? Are they not pride, luxury, an exceſſive love of dreſs, effeminacy, extravagance, gaming, drinking, debauchery? Where there are ſo many young men, there will always be ſomething of this kind; but they would appear leſs conſpicuouſly, and be leſs exorbitant, if the univerſity were under ſtrict regulation.

The univerſity is ſo unfortunately conſtituted, that its wealth and proſperity may be independent of its reputation.

SECTION LIII.

ON THE COMMENCEMENT OF MANLY STUDIES.

Paulò majora canamus.
Let us enter upon greater matters. VIRG.

I HAVE now nearly finiſhed the moſt diſagreeable part of my attempt; for though to cenſure errors when they are extenſively injurious in their conſequences, be neceſſary; yet the taſk is painful in itſelf, and tends to raiſe enmity and oppoſition.

I have freely given my ſentiments on the ſubject of the univerſities; and they muſt now be left to produce ſuch effect as their truth may be found, by obſervation and experience, to deſerve.

I will ſuppoſe the young ſtudent, to whom I addreſs my advice, to have been educated, till the age of ſeventeen, eighteen, or nineteen, in ſome reputable claſſical ſchool; and to have acquired a competent ſhare of ſchool learning. He is now to become, in great meaſure, his own inſtructor; for though the aſſiſtance of able tutors and profeſſors is to be ſought wherever it can be found, yet he is to rely more on his own efforts, than on the external aid of any ſuperintendant.

It

It will certainly be wiſe to form in his mind an accurate idea of the ſcope at which he aims. A vague and deſultory application to letters may indeed amuſe him in a pleaſing and innocent manner; but it will not ſerve him ſo effectually as if he ſpent the ſame time in regular and methodical ſtudy.

There ought to be two ends in the minds of every rational ſtudent.

One is, to improve and enlarge his intellectual faculties for their own ſakes; from a liberal and moſt laudable deſire of exalting and meliorating his nature and capacity: and this is a moſt generous purpoſe, and furniſhes him who entertains it with ſuch ſentiments as muſt give him a noble ſuperiority.

The other is, to acquire the knowledge and habits which are requiſite to the performance of the duties which his profeſſion or employment renders neceſſary. Both theſe purpoſes ſhould be preſerved conſtantly in the mind's eye. He who attends to the firſt only, will probably waſte his days in contemplation, entertaining indeed, and improving to himſelf, but uſeleſs to the ſociety of which he is a member, and to the advantage of which all ſtudies ought, in ſome mode, to conduce. He who attends to the ſecond only, will poſſeſs a mind comparatively narrow. He will be apt to prefer his own acquiſitions to all others, ſolely becauſe he knows not the nature and value of others. He will be in danger of falling into ſelf-conceit and pedantry. He will cut off a copious ſource of delight, and will certainly be conſidered by all who are able to judge, as far inferior to the

ſtudent

ſtudent who has added general knowledge to profeſſional dexterity.

As it is a duty we owe to ſociety, to be well qualified to perform the office which we undertake, it certainly becomes every man of principle, to beſtow his chief attention on his profeſſional qualifications; at leaſt till he has obtained in them a perfect maſtery. But there are intervals in all purſuits. A variety in our ſtudies is known to give additional vigour to the power of proſecuting them. Let the intervals be filled, and the variety ſupplied, by expatiating, from the beaten track, into the delightful regions of univerſal knowledge.

It is this commixture of general knowledge with particular ſkill, which conſtitutes the characteriſtic difference between a liberal and a confined education. The one is content in paſſing along, to ſee the hedges of the highway; the other looks abroad at every proſpect, and climbs the hill, to penetrate as far as the mental horizon is extended.

Knowledge is confeſſedly not only pleaſant, but uſeful and honourable. The ſtudent will therefore endeavour to collect ideas on all ſubjects which can enrich the human underſtanding. Languages, and a taſte for elegant letters, will form but a ſmall part of his literary objects. He will dedicate a great portion of his time to the ſciences properly ſo denominated. He will ſearch for knowledge, not only in books, but in the exchange, the warehouſe, the manufactory, the world at large. From theſe various ſources he will collect food for the mind, on which he will

will afterwards ruminate. He will beſtow much of his time in thinking on what he ſees, and, by digeſting it, convert it into ſolid nutriment.

But, during the whole period of his intellectual excurſions, he will do right to preſerve a taſte and a knowledge of thoſe authors, whom the world has ſo long admired for their generoſity of ſentiment, and for their ſtrength and beauty of expreſſion.

On his leaving his ſchool, he will not, like many others, cloſe for ever the claſſics which he has learned to read there; but will preſerve his acquiſitions, as the certain means of farther improvement in all elegant literature, and as being in themſelves both uſeful and ornamental.

At ſchool the claſſics can ſeldom be read ſo perfectly, as to enable the ſtudent to relinquiſh the ſtudy of them, and yet retain their advantages, on his departure. They muſt be read again with a critical and manly attention.

Let the ſtudent then, when he has left his ſchool, procure the beſt editions *variorum*, or of individual commentators, who have been juſtly applauded; and let him go through a courſe of claſſical reading, with the aſſiſtance of the beſt annotations.

SECTION LIV.

ON THE STOCK OF LEARNING NECESSARY TO BE ACQUIRED PREVIOUSLY TO AN ENTRANCE AT THE UNIVERSITIES.

Fundamenta locant alii.
It is the buſineſs of others to lay the foundation.
VIRG.

IT is certain that young men depart from the diſcipline of a ſchool at too early an age. That they may be enabled to enter on philoſophy with advantage, they ought to have acquired a large ſtore of grammatical and claſſical knowledge. If they have not obtained this preparatory accompliſhment at ſchool, there is great danger that they will not be able to ſupply the defect at the univerſity. They are more at liberty at the univerſity, than at the ſchool; and when young men are free from the reſtraint of authority, it is not likely that they ſhould apply themſelves, with a due degree of diligence, to thoſe elementary ſtudies which cannot but be attended with painful labour. Add to this, that their age requires that theſe toils ſhould have been already finiſhed.

The elements of grammar ſhould be completely underſtood; I mean not philoſophical or univerſal grammar, but the grammars of the Engliſh, the Greek, and the Latin languages.

Grammar

Grammar is a fine ſcience of itſelf; but at ſchools it is only taught as a preliminary to learning in general. Every one will agree, that no pupil ſhould be ſent to college, who cannot write a plain theme or letter, either in Latin or in Engliſh, without a ſingle grammatical error; and who cannot, at the ſame time, grammatically analyſe both the Greek and Latin claſſics, which he has learned to conſtrue.

I wiſh this rule were not frequently violated. But I am able to affirm, that of thoſe who are ſent to Oxford, few are able to compoſe a common declamation in Latin, without grammatical errors; and many are very far from having an accurate knowledge even of the Engliſh grammar. In this caſe, a tutor is at a loſs how to proceed. If he gives a lecture in the common ſchool grammars, the claſſes conſider it as an inſult, and reſent the diſgrace by beſtowing on their inſtructor the appellation of a pedagogue, and by neglecting his inſtruction. The pupils, indeed, feeling their inability to ſupport that reſpectable character as ſcholars, which they ought to ſupport, reſolve to act as bravadoes, and with peculiar audacity to deſpiſe the attainments to which they cannot arrive. They explode learning, and introduce objects of emulation, very different from thoſe which become a life devoted to letters and to contemplation. Horſes, with all their appendages of rural ſports, engroſs their attention. Ignorance is thus increaſed, and their audacity is obliged to increaſe together with it, in order to keep it in countenance.

Before

Before a pupil enters at an univerſity conſtituted like thoſe of England, it is requiſite that he ſhould be well acquainted with the beſt writers of Athens, Rome, and England. It is greatly to be wiſhed, that thoſe of France could be added; but I am unwilling to require more than will be deemed reaſonable. I mean that he ſhould have read and underſtood the greater part of their moſt admired works, and learned many paſſages of the beſt poets by memory.

He cannot have done this without contracting a taſte and attachment for the works which he admires. And when once this object is accompliſhed, there is no doubt but the mind will revert to them ſpontaneouſly. They will be ſought as the alleviation of ſeverer ſtudies; they will become the delight, and not the labour of life. But if the knowledge of the claſſics is ſuperficial, it will afford but little pleaſure, as all obſcurity and indiſtinctneſs is naturally diſguſtful; and it is well known, that collegiate tutors have not authority enough to oblige the pupil to ſpend his private hours in painful ſtudy; and the temptations to idleneſs and nominal pleaſure are ſo great at that age, as frequently to preclude an attention to any ſtudies but ſuch as are abſolutely required, or ſuch as, from a perfect ſkill in them, afford an eaſy pleaſure.

A ſcholar deſigned for a liberal mode of life, whether profeſſional or unemployed, ſhould have acquired at his ſchool an introductory knowledge of ſeveral other departments of ſcience, beſides grammar and the claſſics. He ſhould know ſomething of geography antient and modern, and ſomething alſo of chronology.

I am

I am ſorry to be able to aſſert that many boys are ſent to the univerſities with ſcarcely any of theſe accompliſhments; and that, as they feel themſelves unfit for their ſituation, they take refuge in faſhionable folly. Ignorance is of itſelf a great evil, but its wretchedneſs is abundantly encreaſed by the moral miſchief to which it often leads. The mind, unfurniſhed with an ability to employ itſelf in laudable and innocent purſuits, ſeeks a ſcope for its natural activity in vicious or in trifling conduct.

It may then be juſtly concluded, that he who ſends a boy to a univerſity without a ſufficient quantity of ſchool learning to enable him to proceed ſtill farther with eaſe, will have to criminate himſelf as well as his ſon, when he finds his expectations of future proficiency greatly diſappointed.

SECTION LV.

ON THE NECESSITY OF PRESERVING THE MIND FREE FROM IMMODERATE AFFECTIONS, IN THE YOUTHFUL AGE, IN ORDER TO ARRIVE AT ANY DISTINGUISHED DEGREE OF EXCELLENCE.

Pectora noſtra duas non admittentia curas.
Our boſoms not admitting two cares. JUV.

ABILITIES, application, and inſtruction may have co-operated in promoting a ſcholar's improvement; and yet he may be ſtopped in the career of his progreſs, by the interference of an unruly paſſion. Love, or a groſſer paſſion, indulged at too early a period, will divert all attention from books, and perhaps fix the mind ſo firmly, as that it ſhall become ſtationary for life.

Quintilian inſiſts, that the future orator muſt be a good man. Goodneſs, according to his amiable and judicious doctrine, is no leſs neceſſary than intellectual vigor. I will add, that, to become a diſtinguiſhed ſcholar, it is alſo neceſſary to abſtain from criminal indulgences, and to command the paſſions, whenever they are likely to become ſo ſtrong as to engroſs

the attention, and to preclude literary application.

As the government of the paſſions is highly favourable to advancement in literature, ſo is advancement in literature to the government of the paſſions. Indeed, among a thouſand advantages attending literary application in youth, I conſider it as a principal one, that a young man is diverted from ſuch thoughts and tendencies as uſually involve him in guilt, and all its wretched conſequences. If the mind is filled with literary ideas, and warmed with ſcientific purſuits, there will be little inclination and opportunity for trifling and vicious employments. No remark has been more repeatedly made, than that idleneſs is the root of all evil. But in what ſhall he employ himſelf, whoſe fortune precludes the neceſſity of an attention to trade, and whoſe rank renders mechanical induſtry unbecoming and improper? In what, but in the improvement of his mind, the accumulation of knowledge, the refinement of taſte. Thouſands have derived from ſtudy, not only thoſe qualities which adorn and aggrandize a character, but thoſe habits of harmleſs induſtry, which have preſerved them from the pollutions of vice.

And even with reſpect to a virtuous attachment, at a very early age, though it may certainly ariſe in the moſt amiable hearts, yet it is deſirable, if it is poſſible, that it may be avoided till a competent ſhare of learning is obtained; for love, like all other ſtrong paſſions, is tyrannical. Love will not ſuffer the mind to acknowledge any other ſovereign. I am certain, that no lover, who is really what he pretends

to be, can give his attention, in a due degree, to ſtudy. His application, if he be capable of any, which I think very doubtful, will probably be unequal, deſultory, and unfruitful.

To honourable love ſucceed the cares of a family, and the interruptions of various domeſtic engagements. Theſe are indeed ſuch, as at a proper period, claim a great ſhare of every prudent man's attention. But when they are engaged in too early, before a competent education is completed, little elſe than miſery can enſue. For they require that judgment which is not yet mature; and they often enforce the practice of a profeſſion, for the honourable and ſucceſsful practice of which, the mind is not yet duly prepared.

Anxiety may excite practical induſtry; but it is by no means favourable to contemplation. Juvenal accounts for the mediocrity of the poets who wrote in his age, by alleging their diſtreſſes. He who is to produce a ſublime poem, ſays he, muſt be free from ſolicitude; nor is it likely that he ſhould arrive at any other degree of excellence than is neceſſary to acquire gain, whoſe mind is engroſſed with the care of providing for a babe, or in avoiding the preſent pain of cold and hunger.

All thoſe, therefore, who wiſh to raiſe themſelves by a liberal profeſſion, will take care to ſecure a government over their own conduct, ſo as to avoid, at a very early age, thoſe connections which may afterwards be ſought with the utmoſt propriety. To the ſciences let their firſt years be faithfully devoted. They will ſcarcely ever find ſo convenient a ſeaſon during their

their exiſtence. In the manly period, ambition and other objects importunately demand a principal ſhare of attention. In youth, their ſenſibilities are all in vigour, they have no official employment, and every circumſtance unites to favour an application to ſcience and philoſophy.

And let the young man inſpect the living world. Who are thoſe who ultimately make the moſt honourable figure in it, and ſucceed, to the beſt advantage, in thoſe profeſſions, where merit is allowed to make its way to eminence? Thoſe who devoted themſelves, during a long time, to the ſtudy of the profeſſion which they practiſe; not thoſe who were contented with elementary attainments, who precipitately involved themſelves in love, and its conſequences; and who began the practice of ſome profeſſion before they had obtained the theory. There are indeed always ſome inſtances to the contrary; for great genius will break through all obſtacles, in its aſcent to excellence; but, in general, it will be found true, that thoſe who have left their books too early, and involved themſelves in ſtrong attachments, are ſuperficially qualified in every thing which can claim the name of real knowledge.

SECTION LVI.

ON THE PROPRIETY OF LITERARY APPLICATION IN THOSE WHO THINK THEMSELVES EXEMPT FROM THE NECESSITY OF IT, BY THE CERTAINTY OF PREFERMENT OR PROMOTION FROM FAMILY INTEREST.

Secundas res ornant.
They adorn prosperity. CIC.

A VERY great part of those who receive a liberal education, consists of such as are in expectation of places or preferment from family connexions. The general object of such persons is to go through the forms of education, with little solicitude concerning the essence. Thus, if there is a good living waiting for them, they find it necessary to procure orders, which cannot be done with ease, but in the regular way; they go to school, enter at college, ride, hunt, shoot, and enjoy themselves in a genteel style, till they have arrived at the proper age. After a certain number of terms are kept, and the conduct has been such as, in the civil world, would escape the pillory and the gaol, a testimonium is readily granted, a title procured without any difficulty, and the ordination follows in course. As little learning was required, the

the ſtudent is at a loſs to ſpend his time in any thing but ſporting and drinking; and often paſſes a life not very honourable or comfortable to himſelf, and extremely diſgraceful to his profeſſion.

I wiſh to recommend to him a ſerious application to letters, not only as it certainly conduces to the better performance of his profeſſional duty; but alſo, becauſe it will add much to his pleaſures, and give him a dignity of character.

It has often been ſaid, that when a boy knows that there is an ample proviſion for him, it is a misfortune. It certainly is ſo, when it prevents him from paying that degree of attention to the improvement of his mind, which is neceſſary to the higheſt ſtate of ſelf-enjoyment, as well as to ſocial utility.

Indeed, as a young man who is provided for by his parents or friends, is free from the anxiety under which others labour, who have no ſuch ſecurity to depend upon, he is more particularly obliged to devote his attention to the culture of his mind. He has alſo better opportunities for improvement. He may employ all his time in ſuch purſuits, which he certainly could not do with prudence, if he were under the neceſſity of labouring for a precarious ſubſiſtence.

Much of the diſgrace which has fallen on the ſacred profeſſion, ariſes from the want of due qualifications in the profeſſors. Perſons who have livings in their families, or who have patrons among the great, are too little anxious in the purſuit of learning. They often know not its value, but, from want of an improved

taſte, become mere men of the world, and votaries of that vanity and folly, to oppoſe which, their profeſſion was originally inſtituted.

To ſuch perſons I recommend a particular attention, not only to the ſcience or ſtudy more immediately connected with the practice of their profeſſion; but alſo, to the Belles Lettres, and to every part of uſeful and valuable erudition. It is the mark of a mean mind to avoid ſuch liberal purſuits, becauſe in a pecuniary view they are not abſolutely neceſſary. A generous ſpirit purſues excellence for its own ſake; and is even pleaſed and encouraged in its progreſs, by the conſideration that its induſtry is ſpontaneous and entirely diſintereſted.

SECTION LVII.

ON THE AMBITION OF BEING DISTINGUISHED BY A FALSE SPIRIT, AND THE CHARACTER OF A LIBERTINE.

Falſus honor juvat.
Falſe honour delights many. HOR.

I KNOW of no obſtacle to improvement in morals and learning, greater than that which ariſes from a wiſh to be admired for audacity in culpable conduct. A young man no ſooner leaves his ſchool, than he feels himſelf tranſported with his liberty, and knows not how to reſtrain his joy within the bounds of moderation. He pants for diſtinction; and, if he ſought it by reaſonable methods, his ambition would do him honour: but he aims at the character of a man of pleaſure and of faſhion; and, in purſuit of this, not only neglects the admonitions of reaſon, but alſo of common prudence. He runs into expences which his fortune will not bear; and aſſumes airs of importance, which his ſituation will by no means juſtify.

Improvement in learning, in good morals, in diſcreet behaviour, is the leaſt of his cares. If he can be taken notice of by the illuſtrious perſonages who ſhine at gaming-tables, in ſtables,

on the turf, or at the aſſembly, he willingly relinquiſhes all concern with literary and philoſophical employments.

Whoever is acquainted with the univerſities will know, that my remarks are founded on actual obſervation. It is impoſſible to walk the ſtreets, or to enter a coffee-houſe, without meeting young men who ought to be engaged in ſtudy; but who ridicule all ſerious things, and affect the character of libertines. They are uſually in the dreſs of ſportſmen; and their language is ſuch as is heard in the camp or at Newmarket. They glory in drunkenneſs and the coarſeſt debauchery, and conſider the having been the leaders of a riot as an honour far greater than literary excellence can beſtow, or than the univerſity can confer by diploma. To be *impoſed*, as it is called, or puniſhed for irregularity by a dean, a tutor, or a proctor, fills the boſom with conſcious pride, and conſtitutes the delinquent a hero in the ideas of his companions. A degree is nothing in compariſon with the honourable diſtinction of being in danger of *ruſtication* for a debauch. To break the windows of a college, to diſturb a peaceable ſtudent by what is called *ſporting his door at midnight*, to play at cards on Sundays, to read novels or blaſpheme in chapel, are often the methods which young men of ſpirit have adopted to diſplay their fire.

Now the engaging in ſuch feats is conſidered by many as a proof of ſenſe as well as ſpirit. But it is in truth a weakneſs, which renders the young man fearful of incurring the deriſion of the profligate, and which induces him to ſacri-

fice,

fice, for the applauſe of ſuch perſons, the ſubſtantial qualifications which would adorn and felicitate every ſubſequent period of his life.

It muſt be owned, that it is difficult for a young man to preſerve a ſingularity in the midſt of the ridicule of the audacious. There is a falſe ſhame which induces him to comply with what his judgment diſapproves, through a fear of becoming the laughing-ſtock of thoſe whom he might deſpiſe. With good principles, and a ſincere deteſtation of vice, he gradually falls into extreme irregularity. His compliance at firſt is cauſed by good nature, or by a fear of offending. But he is allured from one ſtep of audacity to another, till at laſt he arrives at that melancholy ſtate, which glories in every thing of which it ought to be aſhamed. He now derides his tutors, his parents, his books, and takes delight in ſuch things only as have a tendency to involve him in vice and extravagance. He lives perhaps long enough to ſee his folly, but is not able to retract or avoid its conſequences. His character is injured, and his opportunities of improvement loſt.

It is not to be expected that a young man ſhould be a cynic. His wiſh to accommodate himſelf to the manners of thoſe with whom his age and his purſuits lead him to aſſociate, is amiable; but yet ſomething muſt be done to prevent him from being led, by his good nature, to his ruin.

Suppoſe him then to purſue a conduct in ſome reſpects ſimilar to the following:

Let him avoid all moroſeneſs, and cultivate every pleaſing and graceful quality. The pre-

tenders to ſpirit will then have no advantage over him in the external decorum of appearance and behaviour. In every thing innocent and indifferent he will comply with the wiſhes of his companions, and give them no offence when he can poſſibly avoid it. He will be aſſiduous in cultivating their benevolence, from a conviction that a ſtate of amity is the moſt conducive to happineſs; and alſo, from a wiſh to ſerve them, by uſeful ſuggeſtions, which cannot be done, when the avenues are totally ſhut againſt advice by prejudice and averſion.

But at the ſame time he will poſſeſs and diſplay a firmneſs of mind, which in the end cannot fail of overcoming an ill-grounded audacity. His true ſpirit will cauſe their falſe ſpirit to evaporate, as the culinary fire is extinguiſhed by the rays of the ſun.

I have indeed obſerved, that the great pretenders to ſpirit are uſually deſtitute of true courage. They are mean and cowardly; but they wiſh to compenſate the want of real manlineſs, by that noiſe and rudeneſs, which they are weak enough to conſider as infallible ſymptoms of it. The world is too eaſily deceived by appearances; and many modeſt ſpirits, which, in a real exigency, would diſplay real fortitude, are borne down by the inſolent airs of mere bravadoes. When a man of ſolid merit riſes up againſt them, they crouch before him; for, in this inſtance, as well as in all others, truth is great, and will ultimately prevail.

Real merit, true genius, unaffected courage, are always diſtinguiſhed by an air of moderation. They make few pretenſions; they are content with

with being excellent, and leave their gold to find its proper eſteem, by its nature, weight, and luſtre. The tinſel glitters on the tawdry veſtment, and fools admire; but let it be the care of every one, who aſpires at the excellence of a worthy and liberal character, to adorn himſelf with ſolid and uſeful ornaments, which will ſecure him the eſteem of all judicious men, while children and weak perſons only are caught by the luſtre of falſe ſpangles and embroidery.

SECTION LVIII.

ON THE PECULIAR PROPRIETY OF LEARNING AND PHILOSOPHY IN THOSE WHO POSSESS A HIGH RANK.

Præclari nomine tantùm.
To be conſpicuous for a name alone! JUV.

IN barbarous ages and countries, in which all orders are nearly on an equality in point of mental improvement, rank and titles give a very enviable diſtinction, independently of perſonal character. But where learning and civilization are univerſally diffuſed, as in this country, the want of perſonal character will deprive the great (as they are called, in a civil ſenſe) of the power to excite eſteem.

No opinion could therefore be advanced more injurious to the poſſeſſors of civil honours, than that which tends to prevent a due cultivation of their minds, becauſe they are elevated above the neceſſity of profeſſional ſkill and labour. It has been common in England, to beſtow great attention on the education of the younger ſons in great families, and to neglect the heir. And from this moſt egregious abſurdity it has happened, that the poſſeſſors of fortunes, thoſe whoſe actions are of the moſt importance in their conſequences, have been totally unqualified

fied to ſupport their hereditary dignity. Many of them have been diſtinguiſhed only by weakneſs, wickedneſs, inſolence, and a title.

I am certain nothing can be more reaſonable than that a peculiar degree of diligence ſhould be exerted in the education of men who are to draw the notice of the world upon them by the luſtre of a title, and to ſit in the ſenate-houſe as hereditary law-givers. If the order of nobility conſulted little elſe than the preſervation of its own dignity, it would act moſt prudently in requiring, in its ſucceſſors, a peculiar degree of improvement. All civil honour depends on public eſteem; and though cuſtom and uſage may preſerve an external reſpect for titles, during a long time, yet they will certainly fall into contempt, when at laſt they ſhall be diſcovered to be nothing but deluſive pageantry, when it ſhall appear that they ſerve as the ſubſtitutes of merit; and that they give men the preſumption and pride of excellence without the reality.

Internal dignity, correſponding with external, cannot but carry with it great influence. Some reſpect is naturally paid to titles and rank; but when it is found that they are juſtly due to the merit of him who is inveſted with them, they command veneration.

Let me then exhort young men of faſhion to be alſo men of competent learning. I would not be miſunderſtood. I am not ſolicitous that they ſhould be devoted to letters, as if they were to be profeſſors; or as if they could poſſibly ſpend all their time in contemplation. They are deſtined to an active life, and in that life, they may certainly become moſt uſeful members

of

of ſociety. But I aſk, in what does the activity of a gentleman, whoſe fortune is independent, conſiſt? Does it not conſiſt in the activity of his mind? As a preparation, therefore, for ſuch activity, is it poſſible to beſtow too much time in the purſuit of ſcience, or in ſtrengthening and adorning the rational faculties?

I know too much of human affairs to recommend extremes. I recommend not books or contemplation ſo as to exclude every thing elſe. But I know that the mind is in truth the man; and that all buſineſs is conducted by the exertion of the mental powers. I argue then, that the improvement of the minds of a ſociety, is like adding elaſticity to the main ſpring of a complicated machine. Let that be in a due ſtate of perfection, and it will move every thing elſe in the degree and manner in which it ought to move. I add, that the minds of the great have more influence in the regulation of affairs, than thoſe of the lower orders; and I proceed to conclude, that it is therefore a moſt valuable object, to ſecure to the great a ſolid education.

But it will be ſaid, that the great, who are to appear in court, and to make their way by inſinuation and addreſs, find it particularly neceſſary to pay their very firſt attention to the art of pleaſing, to the acquiſition of graceful qualities, of political cunning, and a winning addreſs. It is certainly right that every gentleman ſhould poſſeſs the poliſh of external manners, as well as of polite knowledge. But if, in order to acquire the graces of external behaviour, it be neceſſary to relinquiſh manly ſtudies, I think of the two, I would rather renounce

nounce the ſhining than the ſolid. But I am ſure it is not neceſſary. On the contrary, I am of opinion, that ſolid knowledge and the improvement of the mind in that pleaſing kind of learning which conſtitutes polite letters, has an immediate tendency to render the mind polite. And it will require no proof, that a polite mind is the ſecureſt ſource of a truly polite behaviour.

Let us ſuppoſe the caſe of a graceful and faſhionable peer, or member of the lower ſenate, who has paid but little attention to the improvement of his faculties; and that of another, who at the ſame time that he has furniſhed himſelf with the externals of a gentleman, has made great advances in real and univerſal knowledge. The firſt makes a very conſpicuous appearance in the drawing-room, and on a birth-night; but who ſhines moſt conſpicuouſly and laudably in the ſenate and in the cabinet? To whom does the world pay obedience; and on whom do honours and emoluments fall? To the mere man of faſhion; or to the ſcholar, the philoſopher, the ſtateſman, and the gentleman combined?

Inſtead, therefore, of making any allowance of idleneſs to the gentleman of rank and fortune, I think it right to demand of him a greater ſhare of application than from others: his friends, his country, his own rank demand it; and without it, with all his titles, ſeats, parks, eſtates, he will be looked upon as little and inſignificant by thoſe who are out of the ſphere of his pecuniary, or preferment-beſtowing influence.

SECTION LIX.

ON THE IMPROVEMENT OF REASON.

Vita didiſcere magiſtra.
They learned by experience.

JUV.

"God has not been ſo ſparing to men, to make them barely two-legged creatures, and left it to Ariſtotle to make them rational." LOCKE.

AS reaſon is the faculty by which all improvement is to be made in ſcience, the original inſtitutors of univerſities ſeem very wiſely to have placed the cultivation of it among the firſt purſuits in the academical courſe. But they unfortunately miſtook the means of ſucceeding in their laudable intention. They recommended, or rather required, with tyrannical authority, the ſtudy of ſcholaſtic logic and the acquiſition of a ſkill in ſyllogiſtic diſputation.

Scholaſtic logic conſtitutes an ingenious art or ſcience, and may be very properly attended to by thoſe who chiefly ſeek amuſement in ſtudy, and who are capable of deriving it from ſubtle ſpeculation. But with reſpect to its being what it has claimed to be, the beſt method of directing and improving the powers of reaſon, with which it has pleaſed God to bleſs his creature, man, I muſt take the liberty of denying, that it poſſeſſes any ſuch excellence.

Among

Among other proofs which I could advance, I will ſelect but one: the men who have devoted moſt of their time to ſcholaſtic logic, that is, the reſident fellows of colleges, and the officers who have preſided in the ſchools of the univerſities, have never diſplayed any ſuperior ſtrength in this faculty, when they have departed from the ſhade of a college life, to the ſunſhine of real buſineſs in employments of truſt and honour. Neither have they been the moſt ſucceſsful cultivators of literature.

Logic pretends to aſſiſt our ſimple apprehenſion, our judgment, our mode of argumentation, and our method of arrangement.

I am fully convinced, that it can afford no new ſtrength to the natural powers of perception. And I think its utility, in improving the judgment, very diſputable. It may poſſeſs ſome influence, in directing the mode of argumentation, and in facilitating method; but it has been extolled for theſe effects far beyond its real efficacy.

I mean not, however, to diſcourage all attention to logic. Logic has long conſtituted a part of every ſcholar's education. To be totally ignorant of it, would be an inconvenient and diſgraceful defect in a man of letters.

The ſtudent ſhould therefore read, under the direction of ſome inſtructor who has gone before him, ſelect parts of Watts's logic. If he have time, he may, together with Watts, read Wallis, Saunderſon, and Aldrich; but I really think the ſubtleties of the art, which conſiſt of abſtruſe terms, with very little meaning; of nice diſtinctions, with very little difference. and no utility,

utility, can by no means recompenſe the ſtudent for the time which a ſucceſsful ſtudy of them muſt require.

Logic is not the beſt mode of improving the reaſon of man. Various reading, reflection, experience, and converſation, are certainly more efficacious. But, as I ſaid before, the ſtudent who endeavours to obtain the knowledge of a general ſcholar, ought to devote ſome of his time to a ſhort courſe of reading in the above-mentioned writers on logic.

I think it a good argument of the falſe pretences of logic, that inſtead of maturing the powers of reaſon, it requires them in a ſtate of maturity, before it can be underſtood. If a treatiſe on logic were placed in the hands of a rude and unformed man, it would be no leſs unintelligible to him than the moſt abſtruſe theorem in geometry. His reaſon would never be called forth or improved by its aſſiſtance. In ſhort, logic requires a ſtate of reaſon already greatly improved, before it can be completely apprehended.

There are, indeed, in ſome controverſial and argumentative treatiſes, ſuch ſubtle diſputations, as might lead to a wrong concluſion, without the aſſiſtance of that part of logic which teaches the manner of detecting ſophiſms. But this kind of writing is now very little regarded in the world; and it is certainly true, that a ſtrong underſtanding will detect all fallacies, notwithſtanding the art with which they are introduced, by the force of its natural ſagacity, duly improved by education and experience.

My

My advice to the ſtudent, on the ſubject of logical ſtudies, is briefly, that he read with attention the uſual books on the ſubject, ſuch as are already enumerated; but that he do not devote a great deal of time to them; that he totally neglect that ſyllogiſtic diſputation which engages ſo much attention in the univerſities; and that he ſeek the improvement of his reaſon, in reading the moſt eſteemed books, and converſing with the moſt eſteemed men; and making his own reflections on every thing which attracts his obſervation.

Watts's logic, and his improvement of the mind, which he meant to be a ſupplement to his logic, are certainly very uſeful books, and particularly adapted to young men on their entrance on logical, or rather on academical ſtudies. Watts was a moſt excellent man, and a laborious ſcholar. His ſtyle, however, is not elegant, and it may be thought by ſome, that he introduces religion, where the ſubject cannot admit it without violence. But this aroſe from a ſincere piety, and a deſire of doing all for the glory of God. It certainly can do no injury to a young man, and may conduce to ſomething more valuable than learning.

I rather recommend Watts than Wallis and Saunderſon, though I know they are moſt excellent authors. But their Latin is barbarous. They ſtudied perſpicuity more than elegance; and I ſhould be ſorry that the number ſhould be encreaſed of thoſe ſcholars who have loſt their taſte and polite learning, in the ſtudy of ſuch dreary and drowſy authors as wrote in the barbarous diction of Burgerſdycke.

SECTION LX.

ON FOREIGN TRAVEL.

Ad quæ noſcenda iter ingredi, tranſmittere mare ſolemus; ea ſub oculis poſita negligimus. *The very things which we go journies and voyages to ſee, we paſs over unnoticed, even when they lie before our eyes.* PLIN.

Μακάριος ὅστις εὐτυχῶν OIKOI MENEI. *Happy the man who being well off, knows it, and ſtays at home.* EURIP.

I MEAN not to recapitulate all the remarks, that have been made for and againſt foreign travel by many writers, who have taken only a partial view, or who have deviated into declamation. I ſhall not cite many aphoriſms or examples of the wiſe antients; but ſhall briefly conſider a few points, which, according to the modern ſyſtem of things, appear to be the moſt eſſential.

With reſpect to its utility, there can be no doubt but that a mind, properly prepared, will derive from it great and laſting advantages. It muſt open ſources of knowledge, and furniſh opportunities of reflection, which cannot be obtained by him who never leaves his own country.

But

But I muſt join * in reprobating the practice of very early travel. A great degree of mental maturity, and of acquired knowledge, is neceſſary to enable the mind to derive advantage, and avoid inconvenience, from viſiting a foreign nation. To expect that boys ſhould make obſervations on men and manners, ſhould weigh and compare the laws, inſtitutions, cuſtoms, and characteriſtics of various people, is to expect an impoſſibility. It is no leſs abſurd to ſuppoſe, that boys will not be ſtruck and captivated with vanity and trifles.

I therefore adviſe, that a pupil ſhall not be ſent to travel till he has paſſed through a capital ſchool, and arrived at the age of nineteen. Indeed I wiſh that he might ſpend four years at the univerſity, when it ſhall be reformed; but I know this requiſition will not often be complied with. Parents in our age and country, are impatient to thruſt their ſons into the world, to puſh them into the ſenate before they have a beard, and to urge them to offices of command in the army and in the navy, almoſt as ſoon as they come from the nurſery. Many evils, national as well as private, are the conſequence; but when intereſt † and ambition ſolicit,

* I ſay JOIN, for every writer on this ſubject agrees in diſapproving very early travel.

† Scilicet omnibus artibus antiſtat ſpes lucri et formoſior eſt cumulus auri, quam quicquid Græci Latinique delirantes ſcripſerunt. Ex hoc numero deinde veniunt ad GUBERNACULA REIPUB. interſunt et præſunt CONSILIIS REGUM. O Pater, O Patria! *In truth, the hope of gain ſuperſedes all the arts; and a heap of gold, is more beautiful than any*

ſolicit, reaſon, philoſophy, and propriety ſcarcely find a hearing. National calamities can alone remedy this, and many other abuſes which will inſinuate themſelves, and abound, till the evil which they occaſion becomes too heavy to be longer borne; when it will be its own remedy.

I wiſh alſo, that no pupil, who is not certainly known to be poſſeſſed of parts, ſhould be ſuffered to travel. A weak youth will learn only to make his weakneſs more conſpicuous. Grimace, affectation, and an overbearing inſolence, will conſtitute his acquiſitions. He will learn to remove that veil of diffidence which ſerved to conceal his defects, and which, if he had not left his paternal roof, he might have happily retained. No character is better known, nor oftener expoſed to comic ridicule, than that of the empty coxcomb, who aſſumes foreign modes of external behaviour *. He who goes

any thing the fooliſh Greeks and Latins have written. From this number they come to the helm of the ſtate, and are preſent or preſide at the counſels of kings.— O my country, &c. LIPSIUS.

* If one have been a traveller, and can court his miſtreſs in broken French, wear his clothes neatly in the neweſt faſhion, diſcourſe of lords, ladies, towns, palaces, and cities, he is complete, and to be admired. . . . . Yet theſe men muſt be our *patrons*, our governors too ſometimes, ſtateſmen, magiſtrates, NOBLE, GREAT, AND WISE BY INHERITANCE. BURTON.

Jure hæreditario ſapere jubentur.
They are compelled to be wiſe by hereditary right.
EUPHORMIO.

out

out a fool indeed, but only ſuch a fool as may be tolerated, will return inſufferable. This is an additional reaſon for deferring his miſſion till the age of nineteen or twenty. By that time, parents and ſuperintendants of education will be enabled to form a juſt opinion of his abilities. At the age of twelve or thirteen, or even later, they will often be miſtaken.

Among other arguments for travel in general, and early travel in particular, it has been urged, that it is abſolutely neceſſary, in order to be delivered from local prejudice in favour of our country. Prejudices in favour of our country are indeed eaſily removed by ſpending our early days in another *. But is there no danger leſt theſe

* Quam illud periculoſum quòd ab ætate primâ ſic a parentibus dimiſſus incipiat contemnere domeſtica, mirari peregrina. Publicæ ſalutis eſt fundamentum amor ERGA PATRIAM. At eum ratione juſtâ integroque animo concipere qui poſſit, cui ſtatim, poſtquam res diſcriminare, nigrumque ab albo cœpit diſtinguere, perſuaſum eſt, ubique meliùs, decentiùs, peritiùs, quâm apud ſuos, commodis juventutis conſuli, vitæque rectè degendæ conſilia præceptaque dari? . . . Verùm eſt adhuc periculoſius, quòd hoc pacto incipiat habere ingenium non ſuæ, verùm peregrinæ, aliquando et *hoſtili* reipublicæ conforme. *How dangerous is it that from the earlieſt age, thus diſmiſſed from his parents he begins to deſpiſe things at home, and to admire every thing foreign. The love of one's country is the foundation of the public ſafety; but how can he conceive it rightly and fully, who is taught, before he can diſcriminate things, and ſeparate black from white; that youth is better, more decently and*

theſe innocent and uſeful prejudices ſhould be changed for others equally unreaſonable, and really pernicious? Is it not likely that, prejudices * in favour of our country being removed, prejudices againſt it may find admiſſion? I am ſure it has often happened †. And I am alſo ſure, that however a modern philoſopher may inveigh againſt that honeſt preference which an Engliſhman gives to his nation, it is a natural attachment, and attended with effects greatly

ſkilfully taken care of, and that rules of conduct are more advantageouſly learned any where than among his own countrymen? And it is a circumſtance ſtill more dangerous, that by theſe means he begins to have a mind, conformed not to his own, but to a foreign, and ſometimes a hoſtile ſtate. SCHEFFERUS.

* A conceited affectation of peculiar *liberality*, and of freedom from PREJUDICE diſtinguiſhes many who in this age pretend to the name and character of philoſophers. PREJUDICES in the idea of deſigning, ſuperficial or vain men comprehend in them all our beſt attachments—all our moral, patriotic, and religious principles. The fooliſh fear of being under the influence of prejudices, falſely ſo called, is every day looſening all the ties both of civil and eccleſiaſtical government. What muſt enſue but firſt ANARCHY and then DESPOTISM?

† We owe to this evil cuſtom, thoſe numerous and CONCEITED perſons who come home, and endeavour to explode, by cenſure and ridicule, all our hereditary virtues, CONJUGAL and paternal, public and domeſtic; all thoſe virtues, whoſe ſalutary influence, not yet quite loſt, enabled us to ſtand up againſt an infamous combination of unprincipled enemies.

beneficial.

beneficial. I will avow myſelf to be ſo truly an Engliſhman in this particular, as to think this preference not an ill-grounded prejudice, but fully juſtified by real obſervation, and by fair compariſon. Corrupted as we are, I think we have not kept pace in corruption with ſome of our admired neighbours. And I will add, that the corruption at preſent prevailing among us, if it does not originate, is greatly increaſed, by our too-frequent intercourſe with France and Italy.

I could indeed almoſt wiſh, that travel were not conſidered as a neceſſary part of juvenile education. I mean not to prohibit travel; but I would have its advantages ſought by men at a mature age, after they are ſettled, who, during the intervals of buſineſs, and thoſe receſſes which are allowed in almoſt every line of life, might take a voyage to a neighbouring country, and might, by the ſtrength of their underſtandings, and the extent of their experience, derive infinitely more improvement from their travels, than they would have done by traverſing all Europe under the age of twenty *. They ſhould go as philoſophers,

* Milton ſpeaking of travel in our own country has this paſſage:

" In thoſe vernal ſeaſons of the year, when the air is calm and pleaſant, it were an injury and ſullenneſs againſt nature, not to go out and ſee her riches, and partake in her rejoicing with heaven and earth. I ſhould not therefore be a perſuader to them of ſtudying much then, after two or three years that they have well laid their grounds, but to ride out in companies with prudent and ſtaid

philoſophers, when they are capable of conducting themſelves, both in the ſearch of knowledge and their moral behaviour. Travel undertaken in this manner, and after a valuable ſtore of learning, and a knowledge of our native country, is acquired, is one of the beſt methods of ac-

guides, to all the quarters of the land; learning and obſerving all places of ſtrength, all commodities of building and of ſoil, for towns and tillage, harbours, and ports for trade; ſometimes taking ſea, as far as to our navy, to learn there alſo what they can on the practical knowledge of ſailing and of ſea-fight. Theſe ways would try all their peculiar gifts of nature; and if there were any ſecret excellence among them, would fetch it out, and give it fair opportunities to advance itſelf by, which could not but mightily redound to the good of this nation, and bring into FASHION AGAIN THOSE OLD ADMIRED VIRTUES AND EXCELLENCIES, with far more advantage, now, in this purity of Chriſtian knowledg; nor ſhall we then need the Monſieurs of Paris to take our hopeful youth into their ſlight and prodigal cuſtodies, and ſend them over back again tranſformed into MIMICS, APES, AND KICKSHOES. But if they deſire to ſee other countries at THREE OR FOUR AND TWENTY YEARS of age, NOT TO LEARN PRINCIPLES, but to enlarge experience, and make wiſe obſervations, they will by that time be ſuch as ſhall deſerve the regard and honour of all men where they paſs, and the ſociety and friendſhip of thoſe in all places who are beſt and moſt eminent; and perhaps then other nations will be glad to VISIT us for their breeding, or elſe to IMITATE us in their own country."

MILTON's Tractate.

compliſhing

compliſhing the human mind. It crowns and completes all its other improvements. A few months occaſionally ſpent in France or Italy, or Holland, or Switzerland, at or between the age of thirty or forty, will enrich the underſtanding of a man of ſenſe with valuable treaſure. He will then ſearch for gold, and find it in abundance; while, at a boyiſh age, he would have been fully employed and ſufficiently ſatisfied in procuring droſs or tinſel, inſtead of bullion.

But ſince to reform the world, as the poet ſays, is a vaſt deſign, and the deſign commonly proves abortive, we muſt be contented with giving ſuch admonitions as may permit it to proceed in its own way with the leaſt inconvenience. As therefore there is no doubt, but that boys will continue to be ſent on their travels, notwithſtanding all that reaſon can advance againſt it; it remains, that ſuch directions be given as may at leaſt prevent them from incurring evil, if they cannot acquire real advantage.

Much of the ſucceſs certainly depends on the choice of the tutor or travelling companion. He ſhould be a grave, reſpectable man, of a mature age. A very young man, or a man of levity, however great his merit, learning, or ingenuity, will not be proper; becauſe he will not have that natural authority, and that perſonal dignity, which command attention and obedience. A grave and good man will watch over the morals and the religion of his pupil; both which, according to the preſent modes of conducting travel, are commonly ſhaken from the baſis, and levelled with the duſt, before the end of the peregrination. In their place ſucceed univerſal

ſcepticiſm and unbounded libertiniſm *. But a tutor of character and principle will reſolve to bring his pupil home, if it is poſſible, not worſe in any reſpect than he was on his departure.

It is a known fact, that they who, at too early an age, ſpend much time on the continent, ſeldom retain that religion in which their good forefathers lived and died. They commonly become the diſciples of the faſhionable philoſophers, and are led aſtray by the falſe lights of falſe wit, or loſt amidſt the clouds of metaphyſics.

So many, indeeed, are the dangers attending foreign travel, that they whoſe ſituation and circumſtances will not permit them to engage in it, need not repine. Our own country abounds with objects ſufficient to excite, and amply to repay, the labour of enquiry. And to prove that foreign travel is not abſolutely neceſſary to give the full improvement to the human mind,

* Ἀναρχία μὲν γὰρ, ἣν ἔνιοι τῶν νέων ἐλευθερίαν ἀπαιδαγωγίαν νομίζουσι, χαλεπωτέρους ἐκείνων τῶν ἐν παισὶ διδασκάλων καὶ παιδαγωγῶν δεσπότας ἐφίστησι, ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΩΣΠΕΡ ΕΚ ΔΕΣΜΩΝ ΛΥΘΕΙΣΑΣ. *An abſolute freedom from all reſtraint, which ſome young men, for* WANT OF A PROPER EDUCATION, *think liberty, ſets over them harder maſters than their tutors and ſchoolmaſters —— even their own deſires, let looſe, as it were, like wild beaſts from chains.*

PLUTARCH.

Yet the modern knights-errant, who encounter the gigantic phantom, PREJUDICE, would deſtroy all the eſtabliſhed reſtraints of ſchools, colleges, &c. and leave every individual in a ſtate of abſolute libertiniſm.

we

we may recollect many eminent perſons, who have been richly adorned with every accompliſhment of the gentleman, and furniſhed with all the lights of the man of ſenſe and extenſive knowledge, though they never left their native ſhore *.

* I will beg leave to recommend one example, that of Cicero, as a model for the conduct of travel.

"He did not ſet out till he had completed his education at home . . . and after he had acquired, in his own country, whatever was proper to form a worthy citizen and magiſtrate of Rome, he went confirmed, by a *maturity of age and reaſon*, againſt the impreſſions of vice. . . In a tour the moſt delightful of the world, he ſaw every thing that could entertain a curious traveller, yet ſtaid no where any longer than his benefit, not his pleaſure, detained him. By his previous knowledge of the laws of Rome, he was able to compare them with thoſe of other cities, and to bring back with him whatever he found uſeful either to his country or himſelf. He was lodged, wherever he came, in the houſes of the great and eminent, not ſo much for their birth and wealth, as their virtue, knowledge, and learning: theſe he made the conſtant companions of his travels. . . . It is no wonder that he brought back every accompliſhment which could improve and adorn a man of ſenſe." MIDDLETON.

A writer of hiſtory, who, by an affected and meretricious ſtyle, unlike the manlineſs of the claſſical model, has caught the tranſient applauſe of faſhion, and who ſeems to be ambitious of acquiring diſtinction by recommending infidelity and libertiniſm ON PRINCIPLE, ſpeaks, conſiſtently with himſelf, thus highly of FRENCH MANNERS; thoſe

thoſe effeminate manners which, in the honeſt warmth of an Engliſhman, I have been led, in this ſection, and on all occaſions, to reprobate.

" If Julian (ſays he) could now reviſit the CAPITAL of FRANCE, he might converſe with men of ſcience and genius, capable of underſtanding and of inſtructing a diſciple of the Greeks; HE MIGHT EXCUSE THE LIVELY AND GRACEFUL FOLLIES OF A NATION, whoſe martial ſpirit has never been enervated by the indulgence of luxury; and he muſt applaud the perfection of that INESTIMABLE art which ſoftens and refines and embelliſhes the intercourſe of ſocial life."—Worthy Patriot, enlightened Philoſopher!—quite free from *prejudices!*—enſhrine him among the wiſe men, and let him conſtitute the eighth—— or, when the Grand Monarque ſhall have reduced England to a province, let his admirer be his vice-roy.

Whatever ſoftens, refines, and embelliſhes human life, in a proper degree, is certainly deſirable. but why muſt France be commended with ſuch warmth of approbation, as if ſhe poſſeſſed this ineſtimable art excluſively? I think, in this poliſhed and enlightened age, the art is known and practiſed in England, as much as is conſiſtent with the national character, and the preſervation of that manly ſpirit which is neceſſary to the exiſtence of civil liberty; an INESTIMABLE BLESSING, which enlarges and ennobles and ſecures all the natural rights and enjoyments of human nature.

I cannot think it conſiſtent with a good citizen and a lover of one's country, to admire and extol the martial ſpirit of that nation, which is at this moment moſt hoſtile to all we hold dear, and which has often behaved with ſuch perfidy, as would ſtigmatize an individual in private life with perpetual diſgrace.

As a ſuperintendant of education, I think myſelf bound thus publicly to diſapprove, on every proper

proper occaſion, all works which tend to inſinuate corrupt and infidel principles into the boſoms of ingenuous youth.

" In times of luxury and diſſipation, when every tenet of irreligion is greedily embraced, *what road to preſent applauſe can lie ſo open and ſecure as that of diſgracing religious belief, eſpecially if the writer help forward the vices of the times, by relaxing morals, as well as deſtroying principles?*— Such a writer can have little elſe to do, but to new-model the paradoxes of ancient ſcepticiſm, in order *to figure it in the world, and be regarded by the ſmatterers in literature and adepts in folly, as a prodigy of parts and learning.* Thus his vanity becomes deeply criminal, becauſe it is gratified at *the expence of his country's welfare.* But the conſolation which degenerate manners received from his fatal tenets, is repaid by *eager praiſe*; and vice impatiently drinks in and *applauds his hoarſe and boading voice, while, like a raven, he ſits croaking univerſal death, deſpair, and annihilation to the human kind.* BROWN.

CONCLUSION.

ON THE NECESSITY OF INCREASING THE PERSONAL MERIT OF THE COMMUNITY, BY GIVING A PROPER DIRECTION AND EFFICACY TO THE MODES OF EDUCATION.

Πᾶ. γὰρ τὸ ΤΙΜΩΜΕΝΟΝ ΑΥΞΕΤΑΙ, ΕΛΑΤΤΟΥΤΑΙ δὲ τὸ ΑΤΙΜΑΖΟΜΕΝΟΝ, καὶ τοῦτό ἐςι διαφανέςαλον σημεῖον ΑΡΧΗΣ ΕΥ ΔΙΟΙΚΟΥΜΕΝΗΣ. προὐργάπει τε γὰρ ΤΟΥΣ ΑΡΧΟΜΕΝΟΥΣ ΕΠΙ ΤΑ ΚΑΛΑ ΕΠΙΤΗΔΕΥΜΑΤΑ, καὶ τὴν ΕΠΙΒΑΛΛΟΥΣΑΝ ΑΞΙΑΝ ΕΚΑΣΤΟΙΣ διανέμει, καὶ πληροῖ τας πόλεις ΤΩΝ ΑΡΙΣΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ. *Every thing to which due honour is paid, thrives; but that which is ſlighted, falls off: and this (the payment of due honour) is the plaineſt ſymptom of a well-governed ſtate. It both ſtimulates the ſubjects to honourable purſuits, and allots the proper degree of dignity to each of them, and furniſhes the community with the beſt profeſſions and employments.*

JAMBLICHUS.

Liceat inter abruptam contumaciam et deformem obſequium pergere iter ambitione ac periculis vacuum. *Let me be permitted to proceed in a path free from ambition and from danger, between rude contumacy on the one hand, and diſguſting obſequiouſneſs on the other.* TACITUS.

I WILL take for granted, what no accurate obſerver will be diſpoſed to controvert, that there is a diverſity of NATIONAL CHARACTER; a diverſity not originating in the caſual influence of

of arbitrary modes, but in nature *. And I will venture to advance as equally true, that a nation no longer retains its dignity when it renounces its diſtinction.

When I turn my attention to my own country, I am willing to indulge the pleaſing idea, that I ſee ſomething in the national character of Engliſhman, ſimilar to the ſpirit of an antient Roman. Of the Roman, a gravity and a dignity were the ſtriking features. I mean not the diſguſting ſeverity of a puritanical exterior †; but

* NAM ET GENTIBUS PROPRII MORES SUNT: nec idem in Barbaro, Romano, Græco, probabile eſt. *Even nations have their peculiar manners, nor is the ſame thing in a Barbarian, in a Roman, in a Grecian, equally probable.* QUINTILIAN.

† La FAUSSE GRANDEUR eſt farouche et inacceſſible; comme elle ſent ſon foible, elle ſe cache, ou du moins ne ſe montre pas de front, et ne ſe fait voir qu'autant qu'il faut pour impoſer. La VERITABLE GRANDEUR eſt libre, douce, familiere, populaire; elle ſe laiſſe toucher et manier; elle ne perd rien à être vûë de près.

BRUYERE.

But be it remembered, that PERSONAL MERIT muſt conſtitute LA VERITABLE GRANDEUR.

" Greatneſs certainly does not conſiſt in pageantry and ſhow, in pomp and retinue; and though a perſon of quality will make uſe of theſe things to avoid ſingularity, *and to put the vulgar in mind of their obedience to authority*, yet he does not think himſelf *really the bigger for them*: For he knows that thoſe who have neither honeſty nor underſtanding, have oftentimes all this fine furni-

but that reſpectable appearance, which naturally reſults from ſentiments uniformly great; a gra-

ture about them. Farther, to be great, is not to be ſtarched, and formal, and ſupercilious; to ſwagger at our footmen, and brow-beat our inferiors. Such a behaviour looks as if a man was conſcious of his own inſignificancy; and that he had nothing but outſide, and noiſe, and ill-humour to make himſelf conſiderable with: But he that is truly noble, has far different ſentiments; and turns his figure quite another way. *He hates to abridge the liberties, to depreſs the ſpirits, or any ways to impair the ſatisfaction of his neighbour. His greatneſs is eaſy, obliging, and agreeable; ſo that none have any juſt cauſe to wiſh it leſs.* And though he has a genuine kindneſs for all men; though he deſpiſes not the meaneſt mortal; but deſires to ſtand fair in the opinion of the world; yet he never courts any man's favour at the expence of juſtice, nor ſtrikes in with a popular miſtake. No, he is ſenſible it is the part of true magnanimity to adhere unalterably to a wiſe choice: Not to be over-run by noiſe and numbers; but to appear in defence of injured right, of neglected truth, notwithſtanding all the cenſure and diſadvantage they may ſometimes be under. To conclude his character, a great man is affable in his converſe, generous in his temper, and immovable in what he has maturely reſolved upon. And as proſperity does not make him haughty and imperious, ſo neither does adverſity ſink him into meanneſs and dejection: For if ever he ſhews more ſpirit than ordinary, it is when he is ill uſed: and the world frowns upon him. *In ſhort, he is equally removed from the extremes of ſervility and pride; and ſcorns either to trample upon a worm, or ſneak to an emperor.* COLLIER.

vity

vity unallied to dulneſs, a dignity unconnected with opulence.

My opinion of this flattering reſemblance is not the effect of an unphiloſophical predilection, or fortuitouſly adopted. It is ſuggeſted by obſervation, and confirmed by a review of the annals of the Engliſh *. It is confirmed by their public conduct, ever generous, ſpirited †, humane; by their private lives, ſedate ‡, contemplative, independent; by their writings, ſolid, nervous, and breathing a ſpirit of freedom and philanthropy, which almoſt reſcues human nature from the imputation of degeneracy.

Such has been the national character of Engliſhmen ‖. I will not ſurvey the preſent

* To whom we may apply the words of Cicero. Neque enim ita *generati a natura* ſumus, ut ad ludum et jocum facti eſſe videamur, ſed ad *ſeveritatem* potiùs, et ad quædam ſtudia *graviora* atque majora. *For we do not ſeem to be formed by nature for play and jocularity, but rather for a manly ſeverity, and for purſuits of a graver and more important kind.* CIC.

† Les nations *libres* ſont *ſuperbes*.
Free nations are proud. MONTESQUIEU.

‡ Non enim hilaritate, nec laſciviâ, nec riſu, aut joco comite LEVITATIS, ſed ſæpe etiam TRISTES firmitate et conſtantiâ, ſunt beati. *For it is not always by jollity that men are happy, nor wantonneſs, nor laughter, nor jocularity, the attendant of levity; but the* SERIOUS *alſo are often happy in their firmneſs and conſiſtency.* CIC.

‖ Fuimus. *We have been.*

age

age * through the deceitful medium of ſplenetic obſervation. But he muſt be partial to a culpable extreme, and candid from a ſiniſter motive, who ſees not the national character abandoned for an imitative levity; an exchange obviouſly productive of conſequences, which, beſides their moral evil, have rendered the reign of a pacific and a benevolent prince eminently calamitous.

The exiſtence of ſociety confeſſedly depends on a regular ſubordination. What deranges or diſturbs this regularity, even in the idea of the ſubaltern ranks, ſhakes the baſis of ſociety. All thoſe who are raiſed by civil diſtinctions above the level of natural equality †, are under obligations

* Ἴδιον Ἀνθρώπου, τὸ καταμέμφεσθαι τὰ παρόντα.
It is characteriſtic of man to blame preſent things.
LONGINUS.

Vitio malignitatis humanæ vetera ſemper in laude, præſentia in faſtidio ſunt. *From the malignity of human nature, antient things are praiſed, and the preſent loathed.*
DE CAUSIS CORRUPTÆ ELOQ.

Erras, ſi exiſtimas noſtri ſæculi eſſe vitium, luxuriam et negligentiam boni moris; et alia quæ objicit ſuis quiſque temporibus. HOMINUM ſunt iſta, non temporum; nulla ætas vacavit a culpâ. *You are miſtaken if you think that luxury, and the neglect of good morals, and the other things which every one objects to his own times, are peculiar to our age. Theſe things are the marks of men, not of times. No age has been free from fault.*
SENECA.

† Magnum eſt perſonam in republicâ tueri principis, qui non animis ſolùm debet, ſed *oculis* ſervire civium. *It is a great thing to ſupport in a ſtate the*

tions to preserve an appearance of dignity adequate to their situation, and correspondent to their real importance *. Respect should be decently exacted wherever it is due, not from a principle of pride, or from a littleness of mind †; but because it facilitates the due degrees of necessary acquiescence; because it regulates the complex movements of the political machine. Even formality and dress ‡, though futile in themselves, when abstractedly considered, and

the character of a ruler, who is under obligations to conform himself, not only to the minds, but to the EYES *of the citizens.* CIC.

* Τὸν τοῖς αλλοις επιςατεύοντα καὶ επιτάσσοντα χρη οὐ τῇ εξουσίῃ μούνῃ τοῦ επιςατέειν τε ἐπιτασσείς, ἀλλὰ ΑΞΙΑ ΚΑΙ ΓΝΩΜΗ ΠΡΟΕΧΕΙΝ τῶν επιτασσομένων. *He who governs and commands others, ought not to govern and command by dint of power only, but to have the superiority over the governed in dignity and mental ability.* EUSEBIUS.

Nec tibi, quod est rarissimum, aut facilitas auctoritatem, aut severitas amorem diminuat. *Nor let, which is however very uncommon, an easiness of manners diminish authority, nor severity, love.* TACITUS.

† No; for, Est *angusti* animi atque demissi, triumphi honorem atque *dignitatem* contemnere. Nam et *levitatis* est. *It is the mark of a little and abject mind to undervalue the honour and dignity of a triumph. For it is a mark of levity.* CIC.

‡ Τοῖς ἐυγενέσι καὶ καλοῖς μαλιςα κατεπείγει κάλλος μεν ἐπὶ της ΟΨΕΩΣ, σωφροσύνην δὲ ἐπὶ της ψύχης, ἀνδρείαν δὲ, ἐπ' αμφοτέρων τούτων, χάριν τε ἐπὶ τῶν λόγων διατελεῖν ἔχουσιν. *It is necessary that the high-born and the beautiful should display at the same time beauty indeed in their external appearance, moderation in their mind, but fortitude in both of these, and grace in all their words.* DEMOSTHENES.

contemptible

contemptible in a nation of philoſophers, have been preſerved with care in the flouriſhing periods of an empire, becauſe they tended to PROMOTE TRANQUILLITY. They excited an awe among the rude and refractory, which enſured a ready ſubmiſſion to legal authority *. Let philoſophy boaſt its pretenſions, we are yet ſo conſtituted that not only the uncultivated, but the enlightened alſo, are powerfully affected by external appearance †. Suſceptible nature admits the

* Ο ΤΥΦΟΣ, ὥσπερ ΠΟΙΜΗΝ, ΟΥ ΘΕΑΣ, ΤΟΥΣ ΠΟΛΛΟΥΣ ἄγει. *External pomp leads the populace where it will, as a ſhepherd a flock of ſheep.*
DIOGENES.

Ὅτι παυομένη ἡ ἐκ τοῦ βασιλικοῦ πλούτου τοῖς πολλοῖς συγινομένη καταπλήξις εὐκαταφρόνητον ἐποίει τὴν βασιλειαν. *Becauſe when the ſtriking effect which is naturally produced by the appearance of kingly wealth and power on the* MANY, *ceaſes, it renders government contemptible.* SOCRATIS Eccl. Hiſt.

† Parva ſunt hæc, ſays Livy, ſpeaking of ceremonies, ſed parva iſta non contemnendo majores noſtri maximam hanc rem fecerunt. *Theſe are little things, but by not deſpiſing little things, our anceſtors made this ſtate ſo great.* LIVY.

Romulus ita ſancta jura generi hominum agreſti fore ratus, ſi ſe ipſe venerabilem inſignibus imperii feciſſet, cum cætero HABITU ſe AUGUSTIOREM tum maximè lictoribus duodecim ſumptis fecit.— *Romulus thinking that the laws would thus become more venerable to a ruſtic people, if he ſhould make himſelf reſpectable by the inſignia of power, rendered himſelf more auguſt, as by his appearance in other reſpects, ſo principally by taking twelve lictors in his retinue.* IDEM.

" And

the impreſſion previouſly to the interference of rational refinement. The remark is indiſputably juſt, and we may proceed to the application.

I ſay then, that of late it has been the whimſical affectation of the times to throw aſide all formality *, and to break down the barriers which reſtrained the obtruding footſtep of upſtart inſolence. The dreſs, diſtinctive of a profeſſion or an office, is ſtudiouſly laid aſide, as far as the obſtinacy of laws and cuſtoms will admit. The profeſſional or official manners are even more readily relinquiſhed. Though the moſt important end of the moſt important profeſſions and offices may be fruſtrated, yet it is thought a compenſation, that the individuals who fill them become agreeable †. They ceaſe to be venerable,

" And the wiſe Numa (ſays Dr. South) the ſucceſſor of Romulus, took the ſame courſe to enforce his religious laws. Sacerdotem creavit, inſignique eum veſte, et curuli regia ſellâ adornavit. That is he adorned them with a rich robe and royal chair of ſtate; and in our judicatures, take away the trumpet, the ſcarlet, the attendance, and the lordſhip (which would be to make juſtice naked as well as blind), and the law would loſe much of its terror, and conſequently of its authority."

Ubi non eſt pudor
Nec cura juris, ſanctitas, pietas, fides,
Inſtabile regnum eſt.

* Paucis DECUS PUBLICUM curæ.
Few take care of the public honour. TACITUS.
Da autorita LA CEREMONIA al alto.
Ceremony gives authority to the great.

† They often act according to the opinion of Ovid.

Non

venerable, to become agreeable *. Public good is too remote an end to induce them to renounce the charms of eaſe. Indeed it muſt be confeſſed, that the arguments in favour of this voluntary degradation are often plauſible, and the motives ſometimes amiable. It is often cauſed by true humility, and a deteſtation of the unjuſt claims of hypocriſy. But I fear the general prevalence of that ſpontaneous abaſement which marks the age, and deſtroys the true national character, is often the GENUINE EFFECT OF A

Non bene conveniunt nec in unâ ſede morantur
Majeſtas et amor.
Reſpect and love are not eaſily rendered conſiſtent.

* Η νυν ὑπο τινων ΧΡΗΣΤΟΤΗΣ καλουμένη
Μεθῆκε τὸν ὅλον εἰς πονηρίαν βίον.
That quality, which ſome good nature term,
Has brought much miſchief on the public weal.
MENANDER.

But nothing *indecorous* or *incongruous* is generally agreeable. Great men, like great things, require a correſpondence of parts or circumſtances. Il faut que les grandes choſes aient de grandes parties; les grands hommes ont de grands bras, les grands arbres de grands branches, et les grandes montagnes ſont compoſées d'autres montagnes qui ſont au deſſus et au-deſſous; c'eſt la nature des choſes qui fait cela. *Great things muſt have great parts, large men have large limbs, great trees have great branches, and great mountains are compoſed of other mountains one above another. It is the nature of things which occaſions this.* MONTESQUIEU.

Thus is taſte intereſted in maintaining an uniform dignity of character.

REAL

REAL WANT OF PERSONAL DIGNITY * OR WORTH; a defect, which is often rendered more conſpicuous, by the contraſt of a dignified appearance †. Real merit and external dignity muſt add a luſtre to each other, like the diamond, and the gold in which it is infixed. Pity would be loſt in laughter, if we were to ſee an idiot in the robe of royalty. But whatever is the motive, or however agreeable within a narrow circle the effects of the faſhion of abo-

* Origo ei (dignitati) præcipuè AB INTERNA MAGNITUDINE, ID EST VIRTUTE; etſi externa etiam SPECIES GESTUS, CULTUS, aliquid addunt. *The origin of this dignity is chiefly from internal greatneſs, that is, from virtue, though external appearance, behaviour, and dreſs, add ſomething to it.*
LIPSIUS.

† There is a love of liberty, natural to us all, which makes men unwilling to ſubmit to their fellow-creatures, when they can diſcern no good reaſon for it; and indeed ſuch reluctance is not to be blamed, when they are required to obey VICIOUS AND CONTEMPTIBLE PERSONS arrayed in the TRAPPINGS OF AUTHORITY. JORTIN.

In this age, a man's being vicious ſeems to be no bar to his being POPULAR, or rewarded by government or the people. Abilities alone are required; and theſe abilities, if analyſed, will be found to be little more than IMPUDENCE AND A SPIRIT OF ADVENTURE, commonly excited by want, and uncontrouled by principles of any ſort except thoſe of SELFISHNESS. Nothing can be a greater mark of national depravity, than the low eſtimation of GOODNESS OF HEART IN PUBLIC CHARACTERS; that nobleſt diſtinction of humanity.

liſhing

liſhing all forms whatever, the miſchief of it is now felt in every part of the community.

The levelling principle, as it may be termed, has not heſitated to diveſt the chief magiſtrate of dignity, to inſult his perſon, to draw aſide the veil of majeſty, and to pollute the very FOUNTAIN OF HONOUR. The executive powers of government have been traduced in language level to the capacity of the meaneſt labourer who carouſes in the loweſt houſe of vulgar entertainment *. I am not one of thoſe who would promote the moſt diſtant tendency to deſpotiſm †; but I would promote ORDER and TRANQUILLITY, the moſt valuable ends of civilization ‡. And I will aſſert, that when the perſons

* Such perſons ſhew, arrogantiam oris et contumacem animum, *that arrogance of ſpeech, and contumacy of mind*, go together. TACITUS.

† It has always been the policy of tyrants to DISCOURAGE perſonal merit; the doctrine of this book tends to ENCREASE it.

‡ Whether ſome perſons, who have miſled the vulgar by echoing the word LIBERTY, are not well characterized by Tacitus in the following paſſage, I leave the diſpaſſionate reader to judge. FALSÒ LIBERTATIS VOCABULUM AB IIS USURPATUM, QUI PRIVATIM DEGENERES, IN PUBLICUM EXITIOSI, NIHIL SPEI NISI PER DISCORDIAS HABEANT. *The word* LIBERTY *has been falſely uſed by perſons, who being* DEGENERATELY PROFLIGATE IN PRIVATE LIFE, AND MISCHIEVOUS IN PUBLIC, *had no* HOPES LEFT BUT IN FOMENTING DISCORD. TACITUS.

It is a remark juſtified by experience, that they who clamour loudeſt for liberty are often the moſt tyrannical

perſons of the rulers, in any department of the ſtate, are rendered contemptible, the reverence neceſſary to reſtrain the vulgar is removed, and it is not wonderful that the conſequences are RIOT and REBELLION. The ſymptoms have appeared, and plainly indicate the cauſe of the diſtemper. The infection of French * levity has pervaded the whole maſs of the Engliſh body politic.

Look into the ſenate of an empire in extent, connections, reſources, and glories unrivalled. I will not be perſonal; though perſonality, in the preſent age, is the readieſt method to excite popular attention. I will ſay nothing of the diſſipated youth, the virulent rancour, the petulent abuſe, the infidel principles †, or the debauched

tyrannical in their diſpoſitions, and in private life. Their patriotiſm is uſually a compound of pride, ill-nature, diſappointment, and other malignant qualities.

* We laugh, we ſing, we feaſt, we play. we adopt every vanity, and catch at every lure thrown out to us by the *nation that is planning our deſtruction.* BROWN.

† *Liberal principles* of religion, as they are called, have been thought by ſenſible perſons to ariſe not from the enlarged minds of our rulers, but their *contempt of all religion*, or from *worldly*, though falſe, *policy*.

An evident partiality to Popery muſt be unpopular in this Proteſtant country among *the middle ranks*, that is, among thoſe in whom the remains of principle and national character are chiefly to be found. It muſt be wicked in a high degree, if the

bauched morals, of any one ſenator: the ſenatorial rank ſhould conſecrate the perſons who poſſeſs it. And yet I will be free to remark, that the characteriſtic of the ſenate-houſe is the faſhionable levity *. When Cyneas went out from

the pope be *Antichriſt*, as Sir Iſaac Newton and many others have thought; whoſe hearts and underſtandings were at leaſt as good as thoſe of Hume, Voltaire, and many *profeſſed unbelievers*, who have concurred in altering laws which affect religion.

But, if you have courage enough publicly to avow a primitive zeal for the cauſe of Proteſtantiſm, or for many of these virtuous ſentiments and wholeſome practices of our good old Engliſh forefathers, immediately ſome TRAVELLED gentleman ſteps forth, and finically exclaims, How narrow-minded, how illiberal, how unphiloſophical, in theſe enlightened times, ſuch antiquated ideas! Univerſal libertiniſm reſtrained only by POLITICAL compliance with what every prater terms vulgar prejudice, forms the wiſdom of theſe large-minded, liberal and philoſophical gentlemen.

* "If ſenators ſeldom riſe in political ſtudy higher than the ſecuring of a borough; inſtead of hiſtory, be only read in novels; inſtead of legiſlation, in party pamphlets; inſtead of philoſophy, in irreligion; inſtead of manly and upright manners, in trifling entertainments, dreſs, and gaming; if this ſhould be their ruling character, what muſt be expected from ſuch eſtabliſhed ignorance, but errors in the firſt concoction?

"In a nation thus circumſtanced, you will ſee ſome of its moſt public and ſolemn aſſemblies turned into ſcenes of unmanly riot; inſtead of the dignity

from the Roman ſenate, he reported that it was a congreſs of kings. Such was the auguſt aſſembly. How would he have been affected, had he ever ſeen the law-givers * of a diſtinguiſhed

nity of freedom, the tumults of licentiouſneſs would prevail. Forwardneſs of young men without experience, *intemperate ridicule, diſſolute mirth, and loud peals of laughter*, would be the ruling character of ſuch an aſſembly.

" In the court of Areopagus, ſo little was ridicule regarded as the teſt of truth, that it was held an unpardonable offence to laugh while the aſſembly was ſitting." BROWN.

Αφελέσν δὲ καὶ σκωμμάτων. . . καθαιρήσει τὲς τὸ ΣΕΜΝΟΝ τῆς ἀρχῆς ΓΕΛΩΤΟΠΟΙΕΙΝ πειρωμένους. *Perſons concerned in government muſt abſtain from jokes . . . . He who endeavours to make a laugh will deſtroy the majeſty of government.* SOPATER.

* Eſt ei, cui reſpublica commiſſa eſt, neceſſaria oratio et ſapientia, quâ regat populos, quâ ſtabiliat leges, quâ *caſtiget improbos*, quâ tueatur *bonos*, quâ laudet claros viros, quâ præcepta laudis et ſalutis aptè ad perſuadendum edat ſuis civibus, quâ hortari ad *decus*, *revocare a flagitio*, conſolari poſſit afflictos, factaque et conſulta fortium et ſapientium, cum improborum *ignominiâ* ſempiternis monumentis prodere. Plerumque tamen ad honores adipiſcendos et ad rempublicam gerendam nudi veniunt et inermes, nullâ cognitione rerum, nullâ ſcientiâ ornati. *Eloquence and wiſdom are neceſſary for him to whom a ſhare in government is delegated, by both of which qualities he may govern the minds of the populace,* CHASTISE THE WICKED, *defend the good, give due praiſe to men of character, iſſue out virtuous and ſalutary precepts to his fellow ſubjects, and*

ſuch

guiſhed nation in the garb of grooms, and with the manners of a Merry-Andrew, laughing, jeſting, quarrelling, challenging, or affectedly inattentive during a debate *, which might terminate in the diſmemberment of the empire. If we were not certain of the contrary, we might haſtily conclude, that all who ſhew that they could have fiddled while Rome was burn-

ſuch as are well adapted to have weight with them, exhort them to have regard to their honour, call them back from their abandoned conduct, comfort the afflicted, and hand down, by everlaſting memorials, the deeds and the counſels of the brave and the wiſe, and ſtigmatize the worthleſs with never-ceaſing infamy. Yet, for the moſt part, they offer themſelves as candidates for public honours, and a ſhare of legiſlation, naked and unarmed, furniſhed with no knowledge of things, nor with one valuable ſcience.

CIC.

This happened when liberty and manly virtue were on the decline; and when levity was preparing the way for thoſe monſters in human forms, many of the Roman emperors.

* With reſpect to the qualifications neceſſary to form a good ſpeaker, let us hear Cicero.

Sic ſentio, neminem in oratorum numero habendum, qui non ſit omnibus iis artibus, quæ ſunt libero dignæ, perpolitus; quibus ipſis, ſi in dicendo non utimur, TAMEN APPARET ATQUE EXTAT, utrum ſimus earum RUDES, an DIDICERIMUS. *Thus I think, that no man is to be deemed a good ſpeaker who is not thoroughly poliſhed with all theſe arts which are worthy a liberal man; which though we ſhould not uſe in ſpeaking, yet it appears and becomes very clear, whether we are unacquainted with them, or have learned them.*

CICERO.

ing, muſt partake in the other diſpoſitions of a Nero.

Look on the judicial ſeat * where a human creature is placed to diſpenſe life and death; to determine queſtions ſcarcely leſs intereſting than life, thoſe of liberty and property. Even there, on the very bench, where it once was uſual to be proverbially grave, ſymptoms have appeared of the faſhionable levity. Uſeful forms † are oſtenta-

* Since the ſecond edition of this book, I have met with a paſſage at the concluſion of a life of Judge Blackſtone, which ſhews, that I am ſo fortunate as to concur in the opinions which that great man entertained on this ſubject. "A natural reſerve and diffidence, which accompanied him from his earlieſt youth, and which he could never ſhake off, appeared to a caſual obſerver, though it was only appearance, like pride; eſpecially after he became a judge, when he THOUGHT IT HIS DUTY TO KEEP STRICTLY UP TO FORMS (which, as he was wont to obſerve, ARE NOW TOO MUCH LAID ASIDE), AND NOT TO LESSEN THE RESPECT DUE TO THE DIGNITY AND GRAVITY OF HIS OFFICE, BY ANY OUTWARD LEVITY OF BEHAVIOUR.

† Eſt proprium munus magiſtratûs intelligere ſe gerere perſonam civitatis, debereque ejus *dignitatem*, et *decus* ſuſtinere. *The magiſtrate ought to underſtand, that he repreſents the perſon of the ſtate, and that he is obliged to ſupport its dignity and honour.* CIC.

Concurſio rerum externarum affert auctoritatem. *A concurrence of externals helps to give authority.* CIC.

Of theſe uſeful forms, we may truly ſay in the language of the ſchools, Forma dat eſſe rei. *The form gives eſſence to the thing.* If the people have

oſtentatiouſly renounced; and the ſingular dreſs which our fathers juſtly contrived to cauſe a veneration for the perſon of a judge, and a readier acquieſcence in his deciſions, is worn with apparent reluctance, or gradually diveſted of its power of exciting awe. The contempt which familiarity of appearance in ſuch a ſituation muſt produce, is diſregarded for the pleaſure of eaſe, and the character of rendering ſuperiority leſs painful, by liberal condeſcenſion. But he who repreſents a king * in the actual performance of his moſt uſeful and ſacred office, the diſtribution of juſtice muſt endeavour to appear awful to the rude ruffian and the miſcreant of ſociety, as well as agreeable to thoſe whoſe enlightened minds can look through the pageantry of an outſide †. Had theſe venerable officers

prejudices, they are to be indulged in them, while they are innocent, for the ſake of tranquillity.

The contempt in which KNIGHTHOOD, which was a very proper reward for public and private worth, is now held, is very remarkable. The truth is, that the nation does not abound with men who have merit and dignity enough to preſerve an acquired title from ridicule. Titles, without merit, are nicknames. Doctors degrees are beginning to be diſgraceful.

* Majus aliquod et excelſius a principe poſtulatur. *Something more magnificent and more elevated is required in a prince.*

† Nec tibi quid liceat, ſed quid feciſſe *decebit*,
Occurrat, mentemque domet *reſpectus honeſti*.

Do not only conſider what you may do conſiſtently with moral or legal right, but what it becomes you in ſuch circumſtances to do; and let a due ſenſe of the

officers been loved and revered as fathers, they probably would not have been inſulted either in the conflicts of party, or the fury of riot*. There is a beauty in decorum, which renders the aſſumption of external dignity, when it is ſupported by mental and official importance, agreeable as well as venerable †. The mind is hurt with incongruity, when it finds a *bellus homo* in the repreſentative of a king ‡. The aſs in the lion's ſkin excites ridicule when detected; but the lion, in the exterior of the aſs, would receive real injury, inſult, and contempt. His voluntary abaſement would invite the heel of the vileſt animal. It ſhould be remembered, that there are more in a great city who reſemble Therſites than Ulyſſes.

All who are poſſeſſed of command ought to poſſeſs a GOOD CHARACTER ‖, and to maintain

propriety of making a reſpectable appearance get the better of your inclination. CLAUDIAN.

* Piety and virtue, in perſons of eminent place and dignity, are ſeated to great advantage; ſo as to caſt a luſtre on their very place, and by a ſtrong reflection double THE BEAMS OF MAJESTY. TILLOTSON.

† Quam GRAVIS VERO, QUAM MAGNIFICA, quam conſtans conficitur perſona ſapientis! *How* GRAVE, HOW MAGNIFICENT, *how conſiſtent is the character of a truly wiſe man!* CIC.

‡ And yet this ſometimes happens,

——— quoties voluit Fortuna jocari.

As often as Fortune has choſen to divert herſelf with a good joke. JUVENAL.

‖ Χαλεπὸν ἄρχεσθαι ὑπὸ χείρονος. *It is hard to be in ſubjection to a worſe man than oneſelf.* DEMOCRITUS.

a reſpectable appearance even in the minute circumſtances of ordinary life. Opinion is one of the ſureſt foundations of authority. It is a confidence in the perſonal merit * of the commander,

* See ſome excellent remarks in the notes on Philoſoph. Arrangements, from which I preſent the reader with the following:

"Epaminondas (ſays Mr. Harris), in his political capacity, was ſo great a man, that he raiſed his country, the commonwealth of Thebes, from a contemptible ſtate to take the lead in Greece; a dignity which the Thebans had never known before, and which fell, upon his loſs, never to riſe again. The SAME MAN WAS A PATTERN IN PRIVATE LIFE OF EVERY THING VIRTUOUS AND AMIABLE; ſo that Juſtin well remarks — Fuit autem incertum, VIR melior, an dux eſſet. *It was not eaſy to ſay whether he excelled moſt as a man or a general.*"

Cornelius Nepos having recorded the other parts of his education adds — At philoſophiæ præceptorem habuit Lyſim . . Cui quidem ſic fuit deditus, ut adoleſcens triſtem ac ſeverum ſenem omnibus æqualibus ſuis in familiaritate antepoſuerit, neque prius eum a ſe dimiſerit, quam doctrinis tanto anteceſſit condiſcipulos, ut facilè intelligi poſſet pari modo ſuperaturum omnes in cæteris artibus. *Lyſis was his maſter in philoſophy, to whom he was ſo devoted, that when a ſtripling, he preferred the company of that grave old man to that of thoſe of his own age; nor did he leave him till he ſurpaſſed his fellow ſtudents ſo much in learning, that it was eaſy to be perceived that he would [illegible] all in other purſuits.*

Et certè non tulit ullos hæc civi[illegible] clariores, aut AUCTORITATE GR HUMANITATE POLITIORES, P. A

mander, which renders obedience cheerful and implicit, and cauſes an alacrity of execution, which power only ſeldom effects. Whether ſome miſcarriages in the naval and military * departments have not been, indirectly, cauſed by the ſelection of fine gentlemen, of agreeable

lio, L. Furio, qui ſecum eruditiſſimos homines ex Græcia palàm ſemper habuerunt. *And certainly this city never produced any men more famous, or of greater gravity and authority than P. Africanus, C. Lælius, L. Furius, who always publicly aſſociated with the moſt learned men from Greece.*

CICERO.

Of how much conſequence a good education was eſteemed by Philip king of Macedon, to a king and a commander, appears from a curious letter of Philip to Ariſtotle, preſerved by Gellius. I will tranſcribe it from Mr. Harris.

Φίλιππος Ἀριστοτέλει χαίρειν.

Ἴσθι μοι γεγονότα υἱὸν· πολλὴν οὖν τοῖς θεοῖς χάριν ἔχω, οὐκ οὕτως ἐπὶ τῇ γενέσει τοῦ παιδὸς, ὡς ἐπὶ τῷ κατὰ τὸν σὸν ἡλικίαν αὐτὸν γεγονέναι· ἐλπίζω γὰρ αὐτον, ὑπὸ σοῦ τραφέντα καὶ παιδευθέντα, ἄξιον ἔσεσθαι καὶ ἡμῶν, καὶ τῆς τῶν πραγμάτων διαδοχῆς.

Philip to Ariſtotle greeting.

Know that I have a ſon born. On this account I am greatly thankful to the Gods, not ſo much for the birth of the child, as for his being born DURING YOUR TIMES: *for I hope that, by his being bred and educated* UNDER YOU, *he will become worthy of us, and worthy to ſucceed to the management of affairs.* A. GELL.

* Scipio ſemper inter arma et ſtudia verſatus, aut corpus periculis, aut animum diſciplinis exercuit. *Scipio was always employed between arms and ſtudies, and exerciſed either his body in danger, or his mind in purſuit of learning.* PATERCULUS.

triflers, of men of levity in appearance, levity in converſation, and levity of principle, to command armaments *, I leave to my countrymen to determine. Whether it is not pernicious to a nation, that men of BAD CHARACTER, even monſters of vice, if we may believe report, ſhould have the official right of † appointment in

* SCIPIONI AFRICANO ſuâpte naturâ multa majeſtas inerat——adornabat habitus corporis non cultus munditiis, ſed virilis ac verè militaris.—— *Scipio Africanus had naturally much majeſty—his perſon was not adorned with any nice attention to little neatneſſes, but like a man and a ſoldier.*

LIVY.

Quanto illi, dii immortales! fuit gravitas quanta in oratione majeſtas! *Heavens! what gravity he poſſeſſed, how great majeſty was there in his ſpeech!*

CIC.

† I am unwilling to apply to the Engliſh court, becauſe I firmly believe that he who preſides there is a noble exception, the words of Lucan,

——— exeat aulâ
Qui vult eſſe pius. Virtus et ſumma poteſtas
Non coëunt.

Let him depart from the court who wiſhes to be pious; virtue and ſovereign power are not compatible.

CLAUDIAN.

But though the fountain-head is clear, many of the ſtreams have polluted themſelves. Such at leaſt is the public opinion, which has an effect on affairs almoſt as bad as the reality; for dignities are, in conſequence of it, evil ſpoken of and deſpiſed. He who promotes to offices of truſt and honour an infamous debauchee, and a *notorious writer againſt* the religion of his country, does more harm than either the one by his bad example, or the other by his conceited lucubrations.

It

in naval, military, and eccleſiaſtical affairs, is a problem which I leave to be ſolved by the apparent profligacy of this age, and the experienced miſeries of this reign *.

That the clergy imitate the prevailing manners, is lamentable †, but not ſurpriſing. With all the imperfections of human nature, they are expoſed to peculiar temptation. Few among mankind are practical philoſophers; and the preferments of the clergy are unfortunately in the hands of thoſe whoſe manners they muſt too

It looks as if government were inſincere, and conſidered morality and religion merely as ſtate-engines. I will leave the impartial and diſcerning public to diſcover, whether or not characters infamouſly immoral, and wantonly irreligious, have, from ſome miſtake, been remarkably patronized?

Nil intereſt faveas ſceleri, an illud facias. *There is no difference whether you* FAVOUR WICKEDNESS, *or commit it.* SENECA.

* A deſire to avoid all perſonality induces me to omit many examples which would abundantly confirm the preceding obſervations. To mention one or two is of little ſervice. It tends only to excite revenge; without promoting reformation.

† Munus eorum eſſe debet reſiſtere et *levitati* multitudinis, et perditorum temeritati. *Their buſineſs ſhould be to ſtand up againſt the levity of the multitude, and the raſhneſs of the abandoned.* CIC.

Some of them may perhaps ſay with Cicero—Non nos vitia ſed virtutes afflixerunt. *Not our vices but our virtues have injured us.*

Plus exemplo quàm peccato nocent. *They do more harm by the example than the fault.* CIC.

often reſemble to procure their protection *. I will not add to the obloquy poured upon their order, I will only regret, that they are ready to aſſiſt in diveſting themſelves of dignity, by throwing aſide that ſingularity of dreſs †, which, in ſome mode or other, in all ages and countries, has been deviſed to ſecure reſpect to the ſacerdotal office; not an uſeleſs and a bigoted devotion to it, but a decent deference neceſſary to give weight to their official inſtruction; neceſſary not only for their own, but their country's benefit ‡, and their people's edification.

It

* They are often in the ſituation of Burrhus, mœrens et laudans; *lamenting, and at the ſame time applauding.* TACITUS.

† With reſpect to the pomp of canonical externals, we may ſay,

Quin ipſa *ſuperbia* longè
Diſceſſit, vitium rebus ſolenne ſecundis,
Virtutumque *ingrata* comes.

Even pride hath departed from us, a vice uſual in proſperity, and the diſagreeable companion of our virtues. CLAUDIAN.

A ſincerely good and benevolent clergyman is as much ſuperior to a FORMAL HYPOCRITE, as heaven is to hell; but yet a reſpectable outſide, the genuine reſult of internal worth, is neceſſary to effect the purpoſe of the clergy, — NATIONAL REFORMATION.

‡ La religion eſt toujours le meilleur garant que l'on puiſſe avoir des mœurs des hommes. *Religion is at all times the beſt ſecurity we can have for the morals of men.* MONTESQUIEU.

The STRENGTH OF EMPIRE is in religion.
BEN JONSON'S Diſcoveries.

What ſhall we ſay, then, of thoſe vain writers of the age, who, to uſe the words of a virtuous

It is not among thoſe alone who ſupport a public character, but in the retired walks of private life *, we trace the ſame levity of behaviour, appearance, and converſation. The man of fortune, even the PEER †, takes a pride in being diſtinguiſhed only by internal worth, from his huntſman or his porter. His own education may ſometimes prevent the ill effects

writer, "endeavour to deſtroy the conſolation of "the afflicted, the hopes of the good, and the "fears of the wicked?" If you will believe themſelves, they are the wiſeſt of men, and the greateſt benefactors to mankind.——But, ſays an ingenious remarker on men and things, "THOUGH "THERE ARE STRANGE INCONSISTENT MIX-"TURES IN HUMAN NATURE, THERE NEVER "YET WAS A VERY FINE UNDERSTANDING "WHERE THE HEART WAS BAD."

* Nobilium enim vitâ victuque mutato, *mores civitatis* mutari ſolent. *When the life and manners of the great undergo a change, the national manners are alſo altered throughout.* CIC.

In the very low ranks, I believe, the national manners, the *mores civitatis*, are not quite loſt. Faſhionable influence does not deſcend quite ſo low. The Engliſh ſeamen, for inſtance, ſeem as willing as ever to fight the national enemy wherever they meet with him. The commanders are choſen from the higher claſſes.

† Ex magnâ fortunâ licentiam tantùm uſurpat, *From a great fortune he only aſſumes great liberties.* TACITUS.

Illuſtriſſimi cardinales egent illuſtriſſimâ reformatione, *the moſt illuſtrious cardinals ſtand in need of a moſt illuſtrious reformation*, ſaid one who did not worſhip titles.

upon

upon his own mind *, yet the example tends to confound every vulgar idea of ſubordination; and it is not wondered if popular tumults ariſe, and ſcarcely an individual is found capable of ſuppreſſing the growing inſurrection, by the ſtrong controul of perſonal authority †. The nation is at this time at a loſs for perſons DISINTERESTED ‡ AND DIGNIFIED enough to ſupport with credit the office of a juſtice of peace.

I dwell not on the moral evil of the univerſal levity, becauſe it is obvious. But it ſhould be conſidered by thoſe who would not attend ſimply to the moral evil, that moral evil is moſt truly national.

* Not always, for frequens imitatio tranſit in mores. *Repeated imitation inſinuates itſelf into the manners.* QUINTILIAN.

† Ac veluti *magno in populo* cum ſæpe coorta eſt
Seditio, fævitque animis ignobile vulgus.
Jamque faces et ſaxa volant; furor arma miniſtrat:
Tum pietate gravem ac meritis ſi forte virum quem
CONSPEXERE, SILENT: arrectiſque auribus aſtant,
Ille regit dictis animos & pectora mulcet.
VIRG.
See Dryden's Virg. Book i. v. 214.

‡ "A depravity of manners is now become ſo enormous, that any pretenſion to PUBLIC VIRTUE is conſidered either as hypocriſy or folly."
Dr. GREGORY.

Quod ſegnities eſt, ſapientia vocatur.
That which is merely ſloth, is called good ſenſe.
TACITUS.

It

It has ſtrongly infected the taſte in literature *. Modern French authors are chiefly imitated and admired among thoſe who dictate from the throne of faſhion. The celebrated productions of modern French philoſophy are fanciful, and tend rather to lower than to exalt humanity †. Their recent hiſtories are deſtitute of dignity both of diction and ſentiment, and unconfirmed by authorities. Their ſtyle is void of manly grace, and much reſembles that which was cenſured by the antients as one kind of the Aſiatic ‡, though the moderns who uſe it, value themſelves in diſcovering a mode which they fancy novel.

* Mores abeunt in ſtudia, as well as ſtudia in mores. *The manners have an influence on the ſtudies, as well as the ſtudies an influence on the manners.*

† Doctrines the moſt abſurd and the moſt contradictory to the COMMON SENSE and experience of mankind from the creation, are advanced by modern French philoſophers, LES NOUVEAUX PHILOSOPHES, and their imitators in England—and all for the ſake of procuring diſtinction by ſingularity.——Such philoſophy may be called, in Horace's words, inſaniens ſapientia, PHILOSOPHY RUN MAD.

‡ Genera autem Aſiaticæ dictionis duo ſunt; unum ſententioſum et argutum, ſententiis non tam gravibus et ſeveris quàm concinnis et venuſtis. *There are two kinds of the Aſiatic ſtyle; one ſententious and witty; not made up of weighty and manly ſentences ſo much as of trim and pretty ones.* See Origin of Languages. CIC.

Non eſt ornamentum virile concinnitas.
Prettineſs is not a manly ornament.

But

But to what purpoſe are theſe ſtrictures *? To a great and good one. THEY TEND TO SHEW THE EXPEDIENCY OF INCREASING THE PERSONAL MERIT † OF INDIVIDUALS, AND CONSEQUENTLY THE MERIT OF THE AGGREGATE. They point out the neceſſity of reſuming the NATIONAL CHARACTER which has been exchanged for the levity of France. Such a levity is connected with luxury, effeminacy, and every thing ignoble, and is at once the cauſe and the effect of deſpotiſm. It is to be ſhunned, as peculiarly unnatural, and baneful in the land of liberty ‡. It is in every place diſ-

* Quorſum hæc tam putida tendunt? *Whither do all theſe diſagreeable things tend?* Some perhaps may be tempted to ſay. HOR.

† Dignus tibi ſis.

Be worthy in your own eyes. SENECA.

Tanti eris aliis, quanti tibi fueris.

You will be valued by others at the price at which you value yourſelf.

"Reſpect is often paid in proportion as it is claimed." JOHNSON.

The ſenſe of honour is derived from thoſe qualities which make us eſtimable in our own eyes, and which appear worthy of eſteem in others.

Father GERDIL.

‡ As learning is favourable to liberty, ſo is liberty to learning. Θρέψαι τε γὰρ ἱκανὴ τὰ φρονήματα τῶν μεγαλοφρόνων ἡ ΕΛΕΥΘΕΡΙΑ, καὶ ἐφελκύσαι· ἅμα καὶ διωθεῖν τὸ φθόνημον τὸν πρὸς ἀλλήλους ἔριδι, καὶ τῇ περὶ τὰ πρωτεῖα φιλοτιμίᾳ. *For liberty is adapted to nouriſh the ideas of great minds, and both gently to allure and to puſh men to a ſpirit of rivalry with each other, and an ambition to be the firſt in their rank.*

LONGINUS.

graceful

graceful to humanity, for it tends to degrade it in the ſcale of exiſtence *.

But how is this levity to be ſhunned, and the national character reſtored? Adverſity is a ſevere remedy for political diſeaſe, and not to be wiſhed for till every lenient method has failed. A radical cure may be effected, BY RESTORING VIGOUR TO THE PROPER MODES OF EDUCATION. Let the mind be early habituated to ſomething ſolid for the employment of its energies; let it be ſupplied with food, which will nouriſh and add ſtrength and agility, not with ſuch as only bloats, or over-loads with morbid matter. Let the uncorrupted boſom of ingenuous youth imbibe the ſpirit, the virtue, the elevation of ſentiment, and the rational love of liberty, which exalted the poliſhed antients to all that is great and glorious in this ſublunary ſcene.

To accompliſh this purpoſe, I have contributed my little portion. To increaſe the general ſtock of perſonal merit, is the ſcope of this Treatiſe. I have laboured to infuſe a taſte for the antients, which will naturally cauſe an admiration of their writings, and an adoption of their ſentiments. I have endeavoured to recommend a long and cloſe application to let-

* Qui ſe ipſum nôrit, intelliget ſe habere aliquid divinum, ſemperque et ſentiet et faciet aliquid tanto munere dignum. *He who knows himſelf, will perceive that he has ſomething within him* DIVINE, *and will always think and act with a dignity adequate to ſo great an endowment.* CIC.

HOMO, RES SACRA.
Man is a ſacred thing. SENECA.

ters,

ters, and to explode thoſe novel * and ſuperficial modes which terminate in diſappointment. I have aimed at FOUNDING PUBLIC ON PRIVATE VIRTUE.

Such was my deſign. If it ſhould fail, the conſcious rectitude of it ſhall conſole me in diſappointment. I have neither wiſhed to flatter nor offend †. Truth is of no party ‡,

* Optimum eſt majorum ſequi veſtigia, ſi rectè præceſſerint. *It is beſt to follow the footſteps of our forefathers, if they have gone before us in the right way.* CIC.

But be it remembered, that I only oppoſe UNNECESSARY AND PRECIPITATE INNOVATION.—I do not infer, that a cuſtom is good merely becauſe it has been long eſtabliſhed but that it is probable, it has been long eſtabliſhed becauſe it is good.

Nihil poteſt eſſe diuturnum cui non ſubeſt ratio. *Nothing can be permanent for which there is not ſome latent reaſon.* CURTIUS.

† Admonere voluimus non mordere: prodeſſe, non lædere: conſulere moribus hominum, non officere. *We have meant to admoniſh, not to hurt; to ſerve, not to injure; to conſult the good of men's morals, not to do them a detriment.* ERASMUS.

Si quiſquam offendatur et ſibi vindicet, non habet quod expoſtulet cum eo qui ſcripſit; ipſe, ſi volet, ſecum agat injuriam, utpotè ſui proditor, qui declaravit hoc ad ſe propriè pertinere. *If any one is offended, and takes it to himſelf, he has no reaſon to expoſtulate with him who wrote. Let him, if he chuſes it, treat with himſelf about the injury, as he is the betrayer of himſelf, by declaring that this belongs to him.* ERASMUS.

‡ Yet, Veritas odium parit; obſequium amicos. Scias eum peſſimè dicere qui optimè placeat malis, eum optimè dicere qui maximè placeat bonis.—

and

and a free ſpirit is ſuperior to adulation. I do not enjoy, and I have not ſought the patronage of thoſe from whom comes promotion. I have paid no homage where favour is to be gained by arts which I have never ſtudied. I complain not, neither ought I to complain. If my deſign produces its effect, I ſhall not be without a reward. I ſhall feel a ſolid ſatisfaction in having done ſomething conducive to the eſſential intereſts of my country *.

Though politics, a ſubject adapted to raiſe the paſſions, engroſs the thoughts of every order, and little attention is paid to any other public-ſpirited exertions, but thoſe of the ſenate and the field; yet reaſon informs me, that a community may be moſt permanently and importantly ſerved, by the peaceful labours of the ſtudent †. I will not derogate from the glory of

Truth produces hatred, obſequiouſneſs friends; but be aſſured he expreſſes himſelf worſt, who pleaſes bad men beſt, and that he expreſſes himſelf beſt who pleaſes good men moſt. PLIN. and CIC.

* Hoc juvat et melli eſt. *This is pleaſing and delightful.* HOR.

Nec enim is ſolus reipublicæ prodeſt qui de pace belloque cenſet, &c. ſed qui JUVENTUTEM EXHORTATUR, qui virtute inſtruit animos, IN PRIVATO PUBLICUM NEGOTIUM AGIT. *Nor does he only ſerve his country who gives his opinion on war and peace, &c. but* HE WHO EXHORTS YOUTH, *who furniſhes their minds with virtuous principles, who tranſacts public buſineſs in private.* SENECA.

† Unius ætatis ſunt quæ fortiter fiunt, quæ verò pro utilitate reipublicæ ſcribuntur, æterna. *What is done*

of arms, or the merit of political conflicts; but I will ſay, that he effects a durable and a ſubſtantial good to ſociety, who ſucceſsfully labours in adding to the PERSONAL MERIT of a riſing generation. He ſows the ſeeds of excellence, which may ſpring up in a happy ſoil to aggrandize a kingdom; and of virtues, which may in future ages bleſs and exalt human nature. When temporary ſubjects ſhall have paſſed away like the morning dew, thoſe which are intended to promote a real and univerſal good, will continue to diffuſe a beneficial influence.

done valiantly, is beneficial to one age only; but the effects of what is written for the public benefit, are eternal. VEGETIUS.

Abundè relata nobis gratia erit, nec laborem nos hunc fruſtra putabimus inſumpſiſſe, ſi illorum conſequi favorem poſſimus quibus ipſa PROFUERINT, QUORUMVE MENTEM AD ALTIORA PAULO qu m erant ituri, incitârint. *An ample return will be made us, nor ſhall we think we have thus laboured in vain, if we can obtain the favour of them whom theſe things have benefited, or whoſe minds they have incited to ſteps a little higher than they would otherwiſe have reached.*

JOACH. FORTII RINGEL.

THE END.

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